The ARYAN PATH

Vol. XXXIII NOVEMBER 1962 No. 11

CONTENTS

AN IMMORTAL PAMPHLET: THE CHARTER OF THE FOURTH ESTATE—*By J. Middleton Murry* 483

NON-VIOLENT ACTION FOR PEACE—*By Donald G. Groom* 489

THE BEND (POEM)—*By Herbert Bluen* 492

THE WORLD'S FOUR AGES—*By Alun Llewellyn* 493

THE DOCTRINE OF GRACE IN INDIAN PHILOSOPHY—*By G. H. Bhatt* 499

CRISIS IN PSYCHIATRY—*By Sita Ram Jayaswal* 502

FACTORIES ON THE MOON—*By R. M. Fox* 505

THE NATIONAL MUSEUM, NEW DELHI—*By Grace McCann Morley* 508

NEW BOOKS AND OLD—

A GREAT ARGUMENT—*By L. T. C. Rolt* 511

REVIEWS—*By Kenneth Walker, E. V. Hayes, Sister Vajra, D. M. Subrahmanyam, P. Wernberg-Moller, S. K. Jhaveri, H. G. Narahari and E. G. Lee* 512

THE INDIAN INSTITUTE OF WORLD CULTURE—PHILOSOPHY AND CULTURE—*By N. A. Nikam* 518

LEAVES FROM A PARIS DIARY—*By Baldoon Dhingra* 523

ENDS AND SAYINGS 526

"THEOSOPHY HALL," NEW MARINE LINES — BOMBAY, INDIA

THE ARYAN PATH

ORGAN OF THE INDIAN INSTITUTE OF WORLD CULTURE

Editor: SOPHIA WADIA

Assistant Editor: RAMESHCHANDRA SIRKAR

ADDRESSES

Editorial Office:	"THEOSOPHY HALL" 40, New Marine Lines Bombay 1
Managerial Office:	No. 1/1, Bugle Rock Road Basavangudi Bangalore 4
London Office:	62, Queen's Gardens London, W. 2
Indian Institute of World Culture	No. 6, Shri B. P. Wadia Road Basavangudi Bangalore 4

* * * * *

CONTRIBUTIONS—The Editor is responsible for unsigned articles only and is not necessarily in agreement with the views of the contributors, to whom free expression of opinion is given.

SUBSCRIPTIONS—THE ARYAN PATH is published monthly. No subscriptions are accepted for less than twelve months, but subscriptions may begin with any desired number. All orders should be accompanied by the necessary remittance to the Manager, THE ARYAN PATH, 1/1, Bugle Rock Road, Bangalore 4, or to our London Office at 62, Queen's Gardens, London, W. 2.

PRICES: India—Single copy 75 *naye paise*; per annum Rs. 6.00

Europe—Single copy 1*s*. 6*d*; per annum 12*s*. or equivalent.

Americas—Single copy 35 cents; per annum $3.00

All post free

Available in the U.S.A. from

Eastern News Distributors

255, Seventh Avenue, New York 1, N.Y.

Back numbers are available on special application

THE ARYAN PATH

Point out the "Way" — however dimly, and lost among the host — as does the evening star to those who tread their path in darkness.

—The Voice of the Silence

VOL. XXXIII NOVEMBER 1962 No. 11

AN IMMORTAL PAMPHLET

THE CHARTER OF THE FOURTH ESTATE

[IN November 1944 the opening article of THE ARYAN PATH comprised two contributions on the *Areopagitica,* published three centuries earlier, November 24th, 1644, by John Milton. Eighteen years have only added to the lustre of that fiery piece of thinking and marvellous jewel of prose. The editorial note in November 1944 recalled Wordsworth's lines:—

> Milton! thou shouldst be living at this hour:
> England hath need of thee.

Not less need now than then; not less other nations than England.

We are glad to reprint the first contribution from November 1944: that by the late **John Middleton Murry,** for long an honoured contributor to THE ARYAN PATH, and himself a thinker of the same fearless quality. "We must be free or die."—ED.]

IN May, 1643, John Milton married a girl of seventeen, exactly half his own age. After about a month of uncomfortable life together, his young wife returned to her home and stayed there. But even before she had gone her husband had begun to write a treatise on "The Doctrine and Discipline of Divorce," in which from a high argument on the nature of marriage as a meeting of souls and minds he came to the conclusion that the husband who was disappointed of spiritual and mental companionship had a perfect right to be divorced from the wife who disappointed him.

In publishing his pamphlet he disregarded the new licensing law—or press censorship, as we should call it — which Parliament had promulgated just at the moment he was writing it. In the storm of criticism aroused by his revolutionary views on divorce it was not unnatural that his opponents should have demanded that he be called to account for disregarding the law. Though the authorities did nothing — for Milton

was too eminent — he had come within measurable distance of having his heterodox opinions suppressed. Accordingly, he turned aside from his polemic on divorce to write and publish on November 24th, 1644, what is probably the most famous pamphlet in the English language: *Areopagitica: A Speech for the Liberty of Unlicensed Printing.*

It is famous rather by reason of the extraordinary beauty and splendour of its prose-style, which clothes in fitting language what has come to be regarded as the noblest defence of the chief of all British liberties, than because it achieved any immediate effect. The censorship of Parliament was indeed less severe than had been the episcopal censorship of the Star Chamber; but neither under Parliament, nor the Protectorate, nor the Restoration was the censorship abolished. The freedom of the press was not firmly established as a British liberty until the second half of the eighteenth century.

The essence of Milton's position was that the liberty which all professed to be willing to accord to good books could be effectively secured only if the same liberty were accorded to bad books. Thus he cut away at a single stroke the unending tangle of arguments as to what constitutes a good book and who should decide it. Liberty for the good book necessitates liberty for the bad one. Not only was it impossible in practice to prevent the circulation of bad books, but it was actually harmful to the commonwealth to attempt to do so, because true virtue is not achieved by ignoring evil, but by contending with it. That is the context of one of the most famous, and certainly not the least magnificent, of the sentences in *Areopagitica* wherein he says that he could not

> praise a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out and sees her adversary, but slinks out of the race, where that immortal garland is to be run for, not without dust and heat.

That is the central theme of the *Areopagitica.* There is no virtue save in the free choice of the good. The recognition and vindication of that truth, Milton contended, was the spiritual content of the religious and political revolution to which England was now committed. The Reformation had stopped half-way; but now God was decreeing to begin some new and great period in His Church, even to the reforming of Reformation itself.

And the mark of the new period of the Church must be that it allowed freedom for every man to seek the truth, and utter his discovery. Rightly, he appealed not only to the authority of the illumined Reason but to the actual words of St. Paul, on whose authority the old Reformers had

based themselves: "Prove all things: hold fast to that which is good." That was not addressed to a bench of Bishops, or to a board of Presbyters, but to every Christian man.

He appeals, too, to that other magnificent dictum of St. Paul: "To the pure, all things are pure."

> They are not skilful considerers of human things, who imagine to remove sin by removing the matter of sin.... Though ye take from a covetous man all his treasure, he has yet one jewel left, ye cannot bereave him of his covetousness.
>
> Suppose we could expel sin by this means: look how much we thus expel of sin, so much we expel of virtue: for the matter of them both is the same: remove that and ye remove them both alike. This justifies the high providence of God, who, though he commands us temperance, justice, continence, yet pours out before us even to a profuseness all desirable things, and gives us minds that can wander beyond all limit and satiety. Why should we then affect a rigour contrary to the manner of God and of nature, by abridging or scanting those means, which books freely permitted are, both of the trial of virtue and the exercise of truth?

There is a wonderful buoyancy of movement in the *Areopagitica*. It is excited, yet controlled; light-hearted, yet profoundly serious. Never has the soul of a great revolutionary movement for liberty found more exalted or more intimate expression. In this magnificent, ornate yet flexible prose, all the riches of the English spirit at its noblest and most universal are poured forth in a gay abundance. What Wordsworth said in retrospect of his experience as a young man at the beginning of the French Revolution:—

> Bliss was it in that dawn to be alive;
> But to be young was very heaven—

we feel at first hand in the sinewy, voluptuous and irresistible music of the *Areopagitica*. To read it is to be taken, with generous open arms, into the very quick of the first great revolutionary movement of the Western world.

The spirit which Milton winged with such immortal words was no academic dream. It was made flesh. It really did animate the russet-coated band of brothers — "who knew what they fought for and loved what they knew" — who carried the Parliamentary cause to victory on the battlefield. Cromwell's army was, indeed, as its opponents averred, a hot-bed of "Independence": that is to say, a disciplined confraternity of religious Independents who claimed, and conceded, the right of each

to worship God in his own fashion, and to utter the truth as he saw it. What Milton championed, they embodied.

> Where there is much desire to learn, there of necessity will be much arguing, much writing, many opinions; for opinion in good men is but knowledge in the making. Under these fantastic terrors of sect and schism, we wrong the earnest and zealous thirst after knowledge which God hath stirred up in this city. What some lament of, we should rather rejoice at, should rather praise this pious forwardness among men to reassume the ill-deputed care of their religion into their own hands again. A little generous prudence, a little forbearance of one another, and some grain of charity might win all these diligences again to join and unite into one general and brotherly search after truth; could we but forgo this prelatical tradition of crowding free consciences and Christian liberties into canons and precepts of men.

Such was, in the main, the spirit of Cromwell's army. It is no wonder that, under the leadership of a general who shared that spirit, it should have routed — often against heavy odds and in desperate situations — not only the Royalist armies which fought for the authority of the Bishops, but even the Covenanting armies of Scotland, which fought for the authority of the Presbyters.

The Licensing Law against which Milton fought was part of an attempt by the Presbyterian elements in the Long Parliament to enforce a new religious uniformity upon England. Parliament had rebelled against Archbishop Laud's attempt to enforce an Anglican uniformity upon England; it had itself succumbed to the temptation to enforce a Presbyterian uniformity. "New Presbyter is old Priest, writ large." Had that attempt of the Presbyterians not been frustrated, it is certain that the Parliamentary forces would have been beaten. Not merely because, as between an Anglican and a Presbyterian uniformity, England preferred the Anglican; but because there was no possibility of raising an army of English enthusiasts to fight in such a cause. The fighting would have had to be done by the Scots, whose zeal for the Covenant still burned, but not so bright as that of the Englishmen for their "Independence."

There is, therefore, something profoundly and ineradicably English in the *Areopagitica*. It is the voice of a great moment in English history. Its universality is of that rare quality which is attained only when a universal value is incarnate in the striving of a particular nation. Sometimes the inspired patriotism of Milton touches a kind of sublime naivety:—

> Now once again by all concurrence of signs. . . . God is decreeing to begin some new and great period in his Church. . . . What does he then but to reveal himself to his servants, and as his manner is, first to his Englishmen?

At that, I suppose, all save Englishmen must laugh; and Englishmen themselves cannot forbear to smile. But the Englishman's smile is one of admiring affection, of intimate and loving understanding. And, if he be something of a historian, he will say to himself that Milton was not mistaken when he felt with such certainty that the divine purpose was being revealed to Englishmen and in the works of Englishmen. The spirit which he interpreted in *Areopagitica* has been the great contribution of England to the cause of human freedom. England was the first nation to break, as a body, through the idea and practice of authoritarianism. At one stroke, by the revolutionary movement of which Milton was the prophet in words, it broke the charmed circle of the divine right of kings, to set a simple country squire upon the throne of England, and made freedom of conscience, and freedom of utterance, a reality in the Western world. True, it was to take another two centuries before those freedoms were fully established. But England after that beneficent upheaval could not return to the past, or "undo the done." That freedom might be a reality was never thereafter lost from the knowledge of the purposes of Englishmen, nor — through them — of the world.

The liberty with which Milton himself was chiefly concerned was the freedom of religious opinion and religious enquiry. He belonged to an age when Christian Theology was still, in England as in Europe, *scientia scientiarum*: The science of sciences. It was therefore for the purification of theology, metaphysical and moral, that Milton mainly laboured; and in this realm he chiefly feared the repressiveness of a new censorship based on a new ecclesiastical dogmatism. His own theological principle was, at bottom, simple enough: it was an appeal to the supreme virtue manifested and inculcated by the incarnate God; the virtue of charity, as exemplified in the great saying: "The Sabbath was made for man, not man for the Sabbath." For Milton, Christianity was, originally and eternally, a religion of freedom, which had been perverted by the interests of power — falsely represented as order — into a vast moral and spiritual tyranny.

To seek the truth with a single-minded devotion and to expound it fearlessly was of the essence of Christianity, as Milton understood it: to prevent or disable the prosecution of such free inquiry a cardinal sin against Christianity. From such a starting-point every position of tradi-

tional theology could be turned with ease, wherever it forbade freedom of thought. Christian liberty itself is the liberty of error. Christian orthodoxy, unless it is an orthodoxy that is completely tolerant towards the heretic, is a contradiction in terms.

Much persecution was to be endured, when the Commonwealth was ended, by the Papists on the one side and the Dissenters on the other, before the traditional notion that religious conformity was a necessary condition of full citizenship was finally abolished even in England. Indeed it lingered on until well into the second half of the nineteenth century. It was only in the 1870's that full membership of the colleges of Oxford and Cambridge was thrown open to non-members of the Church of England. It took more than two hundred years for Milton's prophecy of liberty of opinion to be realized in England; and not even yet is his doctrine of divorce for temperamental disparity established there.

As was to be expected, these liberties have been more fully achieved in the great nation that arose out of the New England, founded by men of Milton's persuasion who crossed the ocean to secure religious liberty. But even in the United States they are continually challenged, and have to be continually reasserted. At the moment that I write an unanimous decision of the Supreme Court of the United States, allowing an appeal against the judgment of a lower court revoking the naturalization of a German-born citizen for expressing his sympathies with Nazism, is reported in these terms:—

> One of the prerogatives of American citizenship is the right to criticize public men and public measures — and that means not only informed and responsible criticism, but the freedom to speak foolishly and without moderation.

That judgment is in the true Miltonic tradition.

J. Middleton Murry

Thy desire, which tends to know
The works of God, thereby to glorify
The great Work-Master, leads to no excess
That reaches blame, but rather merits praise
The more it seems excess.

—John Milton

NON-VIOLENT ACTION FOR PEACE

[A PRACTICAL IDEALISM is expressed in **Mr. Donald G. Groom's** article. Mr. Groom is Field Secretary of the Friends Peace Committee, London. The Quaker convictions which he inherited and assimilated have led him through many countries since the 'thirties; always he has joined in some work of service. During the 'forties he was Warden of the Friends Rural Centre, Rasulia, Hoshangabad (M.P.), and while there was in association with Gandhiji. During the late 'fifties he worked in the Bhoodan Movement, performing five thousand miles of *padayātrā* (pilgrimage on foot) with Vinobaji.

He speaks from a mature experience of working for peace, therefore, when he speaks in this article of the need for education in non-violent action for peace, and of the aims and principles of the World Peace Brigade for Non-violent Action, which was established at a Conference in Beirut in which he participated.—ED.]

AS WE LOOK BACK into history we see violence written across every page and are tempted to make the assertion that it is through violence that man has been able to go forward from one page to another. But, as we know that within the nature of man there are even stronger urges than that of violence, we have the right to ask whether man has been at fault or whether the history book wrongly records his life. Some of us assert the latter. In fact we would say with Mahatma Gandhi:—

> Non-violence is the law of our species as violence is the law of the brute.
>
> The force of love is the same as the force of the soul or truth. We have evidence of its working at every step. The universe would disappear without the existence of that force. . . . History is really a record of every interruption of the even working of the force of love or of the soul.

This does in fact bring us right to the point — that the negation of violence (non-violence) is the expression of the POSITIVE force of the soul — love, truth and compassion. There is every reason to believe that the possession of these virtues differentiates man from the brute. They are part of our divine-human nature. Nevertheless they have yet to become the operative forces in areas of our lives where violence still has its sway in overt or hidden forms.

Some of us believe that India has made the most important contribution so far in history to the conception of non-violence as it relates to society and to personal action. To quote Mahatma Gandhi again:—

> I believe that there was a time in India when village economics were

> organized on the basis of such non-violent occupation, not on the basis of the rights of man but of the duties of man. . . . Our ancestors set a limit to our indulgences. They saw that happiness was largely a mental condition. We had no system of life-corroding competition.

Building on the great heritage of the past Mahatma Gandhi set about to achieve independence for his country by the power of non-violence; and during the course of this he learnt much and taught much. In the same way later Acharya Vinoba Bhave sought to use the non-violent power to achieve major changes in independent India, to set right economic, social and political wrong. Vinobaji continues to this day, but in the course of the past eleven years he has enabled us to see a great deal more about the nature of non-violence and its application in daily affairs.

Two factors merge to make the present time of special significance for the quest of the implementation of non-violence: spiritual insight and scientific development. Spiritual insight re-asserts man's need of wholeness and unity. Science has presented the possibility of the complete destruction of life if violence is resorted to as it has also opened up real possibilities for the physical expression of unity in the world. The quest for the power of non-violence, therefore, is supported from two sides, and the application of the power of non-violence becomes one of the most urgent experiments of our time. Vinobaji has said:—

> As long as peace is maintained by force and as long as there is not the strength to maintain peace by the power of love, so long there will be cause for fear in our country and in the world. Therefore we have to build up a power by which peace may be maintained by love. We have to demonstrate that there is such a power in love.

The success of Mahatma Gandhi and of Vinoba Bhave in their different fields of action came because they had faith in the innate potential in men and women and through their leadership raised this potential to the status of a positive force. Most of those to whom they appealed could not entertain the full vision of the implication of their action. But the true leaders with insight know what innate power is available and use it. They are catalysts of the power of love. This fact is a truth of human existence and the leader will ever seek to raise up other catalysts. In Gandhiji's day, men and women lay on the railway tracks; they picketed wine shops; they laid themselves open to beating; they went to gaol; they upheld a spirit of good will towards their adversaries. Through Vinoba's initiative and through the action of the catalysts

thousands gave away land and wealth; thousands devoted their lives and their knowledge to the service of others. In Hitler's time in Germany such people as Pastor Mensching dared to say NO. In a small town near Bucheburg the burgomaster, although openly opposed to Nazism, had to be brought back to his position in the town by the Nazis because it was through his presence that the town functioned properly. Other examples of the fact that the right leadership can raise up the good in people and make it a force for good in society and for change can be found. They are the harmonizers, the reconcilers.

The World Peace Brigade for Non-violent Action is the body formed to make the first experiment in using this non-violent power for the attempt to solve world problems. The declaration of principles drawn up at its first meeting in Beirut on January 2nd, 1962, states:—

> Our vision is distorted by outworn ideas which prevent us from seeing the world as it is in the nuclear age. Individuals, governments, peoples are imprisoned in the habits, ideologies and institutions of violence which they themselves have devised and built. Common sense, political wisdom and profoundest moral imperatives compel us to break out of this condition; the very survival of civilization, and perhaps of the race, depend upon this emancipation. Men must find and must be ready to experiment with an alternative way. This alternative is non-violence.

The World Peace Brigade has hardly had time to find its feet — and yet it has been called to action already in Tanganyika. As I write, the preparation for the first International Council is being made. It is clearly not another international peace society — yet with the organization of anything new there is the risk of its being looked at as a competing body. It aims at being the ACTION wing of all peace societies and peace-loving people who place their faith in the principles of non-violence. The Council has been formed accordingly. It seeks to act on the strength of that ocean of faith in the power of truth and love, to involve itself in areas of tension or potential strife, in areas of oppression, injustice, racial hatred; in areas where conflict has become open and bitter as well as those where it is frozen in frustration and apathy. The World Peace Brigade seeks to express a direct challenge to those who prepare for war in a way which will interpret the feelings of masses of peoples who would prefer the security of love and friendship, accommodation and conciliation, rather than the insecurity of brutality, violence, threat, superiority. The way is non-violent involvement, identification.

It will need to have training centres all over the world and these centres will be "backyard" centres — places where individuals in their

own locality are beginning to meet the needs of service for those who want, for those who hunger for freedom, justice, human dignity; hunger for reconciliation, peace.

Funds will be needed, the bulk of which must come from those millions who will feel an identification with the efforts on their behalf. The collecting box must be in their homes.

The vision must be equal to the task, for not only idealists feel the need for an alternative to the methods of war and to the use of armed forces; the politicians, the military leaders, the United Nations — all are looking in this direction. A world without war is a necessity in the nuclear age and such a world is to be proved to be viable.

DONALD G. GROOM

THE BEND

On either side was a steep embankment
And one mistake would have spelt disaster
But just beyond was a perfect stretch of road
The hedgerows full of sweetness and song;
It was like being reborn on some other world,
But first of course came that awkward bend....
There were two alternatives; we could stop,
Or return by the same dull route
And end up where we started with nothing dared,
But that would be craven. Better risk all and fail
Than spend the rest of our lives in futile regret....
One glance at you revealed to me your thoughts,
Told me your nerves, like mine, were tensed for the shock,
One awful moment when we hardly breathed,
Then we took the bend and sunlight crowned success.
With the passing years have come other awkward bends
But since that day the sun has never quite departed.

HERBERT BLUEN

THE WORLD'S FOUR AGES

[We are glad to welcome to our pages **Mr. Alun Llewellyn, M.A., LL.B.,** who is a barrister of Lincoln's Inn and Fellow of the International Institute of Arts and Letters. He has held many important legal appointments in Great Britain and outside, and is the author of many books.

He argues with many interesting illustrations that "the science which invented the calendar and the clock . . . also touched men's minds with poetry and religion." Indeed it did; for poetry and religion are apprehensions of the inwardness of the same reality of which the natural sciences study the exterior texture. The deeper science goes, the profounder poetic and religious experience becomes, the more do both tend to that gnosis in which all reality is embraced at once.—Ed.]

The cultures of India and of Western Europe derive from sources so similar as to deserve being called the same. By "culture" is meant that basic approach to life from which literature, law and the idea of justice and religion and the purpose of mankind are judged and, as a necessary result, the value of the individual is assessed.

It is the habit of all civilizations to set out the philosophy, accepted as directive for them, in the form of epic verse. The legal codes and religious teaching of governing bodies, the lyric exclamation of poets and the ideas inspiring the craft of artists are found to have a synthesis in verse which embody these concepts in mythopœic shape. Whether the civilization concerned is seen (so far as current knowledge goes) as representing an original achievement or as an attempt to restore an earlier, collapsed culture; whether it is Gilgamesh or Charlemagne who typifies it, the *Popul Vuh* or the *Iliad* which contains it, the fact is the same. For the present essay, it is the *Mahabharata* and the romantic cycle of Arthur which it is proposed to compare. The purpose of the examination is to discover from what source such a moral synthesis itself derives. Widely different as they are in other respects, the two epics have a common origin in science, and in the same science.

The modern dispute between what are often described as two opposed cultures, the æsthetic and the scientific, is, like so many modern things, a confusion of thought. What a Taliesin or a Markandeya proves is that the basic knowledge of what governs man in his life and death, experiences he shares with the rest of creation, makes art the confirmation of his science and science the confirmation of his faiths.

This knowledge from an early stage took the form of the precise and analysed calculation of the mechanics of the movement of the earth as

reflected in the procession of night and day, of the year between the solstices, of the recurrent orbits of the planets, the changes of the moon, the confined ecliptic of the sun, the fixed station of the Pole Star. It was the essential preliminary to civilization itself. Not until men were able to measure the varied shadows cast by the sun against the several gnomons of stone-circles were they able to count the number of days in the year and forecast the seasons that controlled seed-time and harvest. It is well known that, within the cycle of the sun's year, 12 completions of the moon, from the new to the full and then the dark, were found to fall. The early, not wholly accurate, computation that the time between each successive birth of the new moon was 30, and that therefore the sun's year comprised $30 \times 12 = 360$, days not only produced the first calendar but also still determines the modern acceptance of 360 for the geometric circle.

It is only recently, however, that archæology has enabled us to realize the profound effect this discovery of a preordained mechanism of life exerted upon the development of the human mind. The archaic civilizations, as widely separated in time and space as Taoist China and Aztec Mexico, developed themselves entirely within the framework of that philosophy of order. It is not too much to say that all disputes of politics and religion have turned and continued to turn upon the question whether man's spirit is subject to that order or part of the mysterious mind which controls it.

The culmination of the early science seems to have been reached in the sixth and seventh centuries B.C. at a time when the Ionian philosophers among the Hellenes and Zoroaster in Iran systematized preceding speculations. Fundamentally, their schemes were identical; the basic difference between the European and the Eastern versions was the point of observation. For Greeks, and others, the confines of the patterned world were within the sea, the stream of Ocean about the Earth from which the sun manifestly rose and into which, equally manifestly, it set. For Mithraism (an adaptation of which strongly affected the late Roman Empire, particularly in its military aspect, and challenged the emergent Christian Church even to the extent of producing heretic forms of Christianity based on Manicheeism and Zoroastrianism) the sun, equally obviously, rose and set again about the ring of mountain-rock that compassed the world. Mithra made an early appearance in the Hindu tradition but was ultimately displaced by Varuna. Definite traces of the Mithraic conception survive in the Arthurian Grail story, in Malory's version of the end of Merlin and in one at least of the poems in the

Black Book of Caermarthen. But the basically Stoic philosophy from which the whole Arthurian legend sprang rests firmly, like the theory held by the *Mahabharata,* on the idea of the sea as the boundary of human life.

The mathematical observation from which these parallel doctrines originated governed their entire framework. The European version, consummated in the early mediæval Arthurian interpretation, and the Asian, expressed in the Hindu epic, prove their close relationship in this respect. From Infinity a spherical Universe shaped itself. The 5 (first known) planets, with the sun and the moon, formed the 7 moving bodies that circled within it, in the scheme of Ptolemy, the poems of Taliesin and the *Panchasiddhantika.* The sea (*Myrtin* or *Morgan* in Welsh verse, *Samudra* in the Brahmanas) horizontally divided the concave of the sky from the earth on which men lived. The Arthurian legend is perhaps unique in having preserved, through the fifth-century adaptation of Stoic philosophy to Romano-British literary forms, the concept of Anaximander that the world was held in place at the centre of the Universe by the tension of opposed but balancing forces. For Arthur himself moved from his original identity as the Night-Sky and the Constellation of the North (*Arth Ur,* Great Bear) to his position in the Grail story as the Sun presiding over a company of 366 "knights" (days of the full year) through an intervening stage, preserved in the well-known Welsh romance of Kulhwch and Olwen, in which the *Ar Tro* (turning of the Sun) was balanced by the *Ar Tur* (opposite turning of the Moon). But his significance for the present argument lies in the fact that he began as the North Star, which occupied the same point as the zenith of the sun's course across the sky, Noon, the imagined highest point between its ascent from the east and its descent in the west. This became accepted as the dominant Cardinal Point; and the north, the west (which was conceived as being the point of balance between day and night), the east (which marked the rebirth of light from darkness), and the South (which signified the focal point of the hidden Underworld of emptiness and non-existence), not only divided between them the world's four quarters in space but established the four divisions of yearly time, of the world's Ages and of the Cycles of the Universe.

On the groundwork of geometrical calculation, human thought, in the attempt to explain the universe to man and man to himself, founded a form of religion which seems fundamental to all faiths. The successive birth and death of the sun and of the stars, the evident distinction between the upper sky of light and movement and the mysterious under-

world in which both died, suggested the parallel to the birth and death of human beings. The more primitive concept was materialistic: that the individual was an insignificant part of the order of life, fated to disappear into nothingness after death; that he must live in an authoritarian system beyond which he had no immortality. But later faiths developed a belief in rebirth, similar to that of the governing lights of the sky, either by transmigration of the soul into another body or by way of personal immortality. The whole modern conflict as to man's purpose turns upon the validity of these deductions. But it is the even more fundamental concept of the fate of the world and of the universe which must be considered here.

The most striking and recurrent factor in early systems of belief is the extension of the doctrine of Colours. From the matter-of-fact distinction between night and day came the subdivision of the first into the Black and the White of the moon and the Yellow of the sun at noon and the Red of its points of contact with the sea. White, Yellow, Red, Black are found assigned to the four Cardinal Points and from them to the four seasons of the year in every one of the centres of early civilization. The same succession of colours was given, schematically, to the four Ages of the life of the world and the four Cycles of destruction-and-renewal attributed to the entire universe.

The Ages and the Cycles are logical deductions from the divisions of the first calendars to be designed. But they have had a profound effect on philosophy and religion. The mathematical calculations employed are variant, but variants of the same elements of thought. The Arthurian myth, set out in the verses associated with the name of Taliesin, is of great value, since its perpetuation of the system as accepted by late classical philosophy explains the methods by which all ancient schemes were applied. Anaximander, the Greek scientist, thought that the Universe was abolished and reconstituted after a cycle of 10,800 years. His choice of the figure has hitherto been assumed to be mystic. It is in fact an exercise in logical mathematics. The Arthurian Grail story preserves the Stoic calculation of 1,200 years for each Age of the world, which is itself an extension of the 12 divisions of the lunar year into centuries. One of the most famous of the poems of Taliesin, describing the schematic Universe, presents the division of each month into 3 groups of 10 days. In each quarter of the year (3 months) there are of course 9 such groupings. In each quarter of the World Age there are, similarly, 300 years. The simple extension of the 9 divisions through the 300 years gives the figure of 2,700 to each quarter of the Circle of

the Universe enclosing both the World Ages and the Year of human life. Four quarters, each of 2,700 years, yield the figure 10,800 approved by Anaximander. There is, in fact, no other possible way to reach this result.

The *Mahabharata,* on the other hand, states that 1 year of mortals equals 1 day of the gods. 12,000 divine years equal a period of four *Yugas* (Ages) divided between the *Krita* of 4,800, the *Treta* of 3,600, the *Dwapara* of 2,400 and the *Kali* of 1,200 — in all 12,000 divine years, which in turn equal 4,320,000 mortal years. A Day of Brahma multiplies this last figure by 1,000.

Clearly, these philosophies proceed from the same basic principles, the 360 days of the year, the 12 lunar changes, the 4 quarters. But they apply them by differing methods. Comparison with every other system evolved by archaic thought proves the same point. The immediate interest, however, is in that Hanuman's description to Bhima of the four *Yugas* discloses the familiar pattern of the Colours: *Krita,* White; *Treta,* Red; *Dwapara,* Yellow; *Kali,* Black.

The allocation of these to the four Divisions varied from system to system, according to the precedence given to either the sun or the moon, the decision to read them from left to right or right to left, or the difficulty of relating the quarters, which are the divisions made by the cross of the Cardinal Points to the points of the cross itself. Even in the *Mahabharata* there are two distinct series. So varied are the versions that identity argues some close political connection or a community of philosophic thought. The Partholon system of Ireland has the colours in exact accord with that of Hanuman. It is distinct from the Celtic pattern or even that disclosed by Taliesin, facts which have perplexed eminent students of this early science. It is, however, closely related to the legionary Mithraic system used in sub-Roman Britain from 400 A.D. onwards, through which much of its history can be recovered. And the figures of the Partholon legend, above all Arthur, prove to be identical with those developed from the verses of Taliesin into the paladins of the romantic Arthur. By a curious succession of intermediaries, Ireland and India share the same tradition.

It is worth making the note that the cataclysmic theory of the development of life upon this planet, put forward to answer certain problems Darwinian evolutionism cannot fully explain, relies on the literary evidence of beliefs in world-destructions to support it. The geological and palæontological evidence is one matter; deductions from astronomic philosophies are another. The repeated destruction and renewal of the

world or the universe was a theory of mathematical speculation, and where such evidence relates to widely current accounts of four "changes" of the sun it proves, as in the logical essays of Taliesin, to be a reference to its successive "turnings" through the four quarters of the time-circle in the course of a day and a night.

The whole interest of the inquiry lies precisely in that intellectual quality which shows that Brahma and Arthur both derive from a common method of thought and come ultimately from the same source in theories evolved in the archaic Middle East. They both represent a moral doctrine that rested on the clear perception of man's mortal destiny but also took thought upon the ways to survive it by the triumph of faith over knowledge. The science which invented the calendar and the clock, which charted the stars and now hopes to explore them, also touched men's minds with poetry and religion. They stand as twin figures representing the unending knowledge and the endless curiosity which are the immortal answer to the uncertainties of predestination and the doubts of free-will which still perplex and misdirect human society.

ALUN LLEWELLYN

BIBLIOGRAPHY (Selected)

The Black Book of Carmarthen (Original script).
The Book of Taliesin (Original script).
D. A. MACKENZIE: *Migration of Symbols.*
D. A. MACKENZIE: *Indian Myth and Legend.*
NIVEDITA and COOMARASWAMY: *Myths of the Hindus and Buddhists.*
WHITEHEAD: *Adventures of Ideas.*
FRANKFORT *et al.*: *Before Philosophy.*
GORDON CHILDE: *Man Makes Himself.*
DEUSSEN: *Philosophy of the Upanishads.*
MUIR: *Original Sanscrit Texts.*
D'ARBOIS DE JUBAINVILLE: *Cycle Mythologique Irelandaise.*

THE DOCTRINE OF GRACE IN INDIAN PHILOSOPHY

[**Shri G. H. Bhatt** was formerly Professor of Sanskrit and Director of the Oriental Institute, Baroda. He is General Editor and Head of the Ramayana Department, Maharaja Sayajirao University of Baroda. In this brief article he writes with feeling of the doctrine of Grace in Indian tradition. A mighty truth underlies this doctrine, though it has often been equated with a merely suppliant devotee and an arbitrary favour-bestowing deity. The profounder understanding of the doctrine would surely show this morally dangerous interpretation to be false. A personal God, though associated with Grace in many schools, is not necessary to it; what is necessary is the compassion at the heart of Reality. From that flows the chain of sacrifices which begins with *Ādiyajña,* the Primordial Sacrifice, which is Krishna himself. At each step the weaker beings for whose sake a mightier makes sacrifice apprehend his action as Grace and respond to it with Devotion — if they are not blind.—Ed.]

Man has confessed his weakness, his limitations, his helplessness from very early times, and the *Ṛgveda* (I. 25), to cite the oldest authority, bears testimony to this. The holy scriptures of other religions of the world sing the same song. Man naturally seeks the shelter of some Higher Power and craves for Its Grace. The hymns of the *Ṛgveda,* for instance, show how the people in the Vedic period offered prayers to deities like Varuṇa, Viṣṇu, Agni, Soma and Rudra for their Grace, for freedom from sins and calamities. Varuṇa, the most majestic god of the Vedic pantheon, is the minister, so to say, of *Ṛta,* Law and Order, both moral and physical, and his ordinances are fixed. Although strict in enforcing the Law, Varuṇa is gracious and merciful and readily responds to the cry of the penitent. This relation between God and man finds expression in the *Avesta,* the Bible and the *Koran* also, and it would be tempting to find interrelations amongst them.

Viṣṇu, a solar deity of the *Ṛgveda,* plays a similar part. He takes his three steps for a gracious purpose, to deliver man from distress (*Ṛv.,* VI. 49.13). He assumes different forms at different times (*Ṛv.,* VII. 100.6), thus preparing the ground for the theory of Incarnation, which has been later on fully developed in the *Gītā,* and which has fulfilled the purpose of Divine Grace.

The religion of the *Ṛgveda,* henotheism developing into mônotheism, assumes two forms in the Upaniṣadic period, Monism and Theism, which later on develop into the two principal schools of the Vedānta: of

Śankarācārya on the one hand, and of the Bhāgavata Ācāryas such as Rāmānuja, Madhva and Vallabha on the other. The Upaniṣads clearly state that one sees the grandeur of God by Grace (*Kaṭha*, 2.20; *Śvetāśvatara*, 3.20) and that one can enjoy fellowship with God *only* through Grace (*Kaṭha*, 2.23; *Muṇḍaka*, 3.2.3). The *Gītā* takes its cue from the Upaniṣads and lays due stress on Divine Grace. It tells us that Arjuna enjoyed the Vision of the Omniform (*Viśvarūpa*) by the Grace of the Lord (XI. 47), that one wins the Eternal and Immutable Abode by His Grace (XVIII. 56) and that one crosses over all difficulties through His Grace (XVIII. 58). The *Gītā* is at its best when the Lord emphatically declares, "Abandoning all duties, come to Me alone for shelter. Be not grieved, for I shall release thee from all evils." (XVIII. 66)

The *Mahābhārata*, the *Rāmayana* and the Purāṇas contain many stories which show the wonderful efficacy of Divine Grace. These works are theistic in nature and are, therefore, very helpful in giving peace to the masses, keeping the Gates of Heaven open to all at all times. The Vedānta School had some theistic thinkers even before Śankarācārya, but their works are unfortunately lost to us. Śankarācārya's system was absolutely monistic and had therefore no permanent place for a Personal God and His Grace. But the Vaiṣṇava Ācāryas — Rāmānuja, Nimbārka, Madhva, Vallabha and Caitanya — have most earnestly developed the theistic tendency of all the basic works of the Vedānta. They have strongly recommended devotion and self-surrender to the Lord, the highest Reality, and satisfied the spiritual hunger of millions of people of India. Like Rāma and Kṛṣṇa, even Śiva becomes the object of devotion and shows Grace to his devotees. The doctrine of Grace thus naturally forms part of all the Devotional Schools, both Vaiṣṇava and Śaiva, of the Vedānta.

The doctrine of Grace, however, receives an enviable position in the Śuddhādvaita school of Vallabhācārya. Vallabhācārya tells us that the teaching of the Upaniṣads, etc., is non-dualistic. The Highest Reality, according to him, possesses all divine qualities, and does not stand in need of *māyā*, as in the system of Śankarācārya, for assuming the form of the world. The world is, therefore, a reality and not an illusion. Vallabha, after discussing the relative position of Devotion, Knowledge and Action, frankly admits that these three well-known means of God-realization have lost their efficacy in the modern period on account of unfavourable circumstances and recommends the Divine Grace (*Pusti*) as the sheet-anchor of helpless souls. The school of Vallabha is therefore popularly known as the *Pustimārga* (the Path of Divine Grace). Śri

Aurobindo, the great mystic of modern India, has also remarkably shown the importance of Divine Grace in the process of spiritual sublimation.

The great mystics of the mediæval period, such as Rāmānanda, Kabir, Caitanya and Tulsidas, have kept the torch of the Divine-Grace doctrine burning, with the result that spiritual joy remains within the reach of every aspiring soul.

The doctrine of Grace has no scope in the Sāṁkhya and the Cārvāka schools and in the earlier stages of the Yoga, Mīmānsā, Nyāya and Vaiśeṣika systems. Although Buddhism and Jainism do not accept God, the founders themselves are in course of time elevated to the status of Godhead, and prayers are offered for their Grace.

It will be clear from this brief account of the origin and development of the doctrine of Grace in Indian philosophy that the Hindus have no doubt derived permanent moral strength from the Ṛgvedic Varuṇa; and it is because of the continuity of this Vedic tradition that the people of all faiths are living together peacefully in modern India.

G. H. Bhatt

"Ask and ye shall have," sounds like something too easy and simple to be credible. But the disciple cannot "ask" in the mystic sense in which the word is used in this scripture until he has attained the power of helping others.

Why is this? Has the statement too dogmatic a sound?

Is it dogmatic to say a man must have foothold before he can spring? The position is the same. If help is given, if work is done, then there is an actual claim — not what we call a personal claim of payment, but the claim of co-nature. The divine give, they demand that you also shall give before you can be of their kin.

—*Light on the Path*

CRISIS IN PSYCHIATRY

[**Dr. Sita Ram Jayaswal, M.A., M.ED.(Harvard), PH.D.(Michigan),** Reader in Education, University of Lucknow, is an old friend. He writes simply and lucidly of a great flaw in modern psychiatry — in attempting to be scientific it makes an unwarranted reduction of man to the same category as the objects studied by the natural sciences. A wiser and more respectful view of human potentialities is necessary.—ED.]

PSYCHIATRY is generally defined as a "specialized study and practice dealing with mental and nervous disorders" and it is employed in "a somewhat wide and indefinite sense. . . ."[1] None the less, students of the human mind and its illnesses have been making efforts to understand the real causes and cures of mental disorders. Even a cursory reading of a book on psychiatry will enable its reader to know that the problem of mental illness is as old as man himself, and that he has been trying to cure himself by means of magic and medicine for centuries. In recent times, especially from the beginning of the nineteenth century, psychiatry has taken a new turn under the influence of the biological sciences. Darwinism attracted the attention of those scientists who were *a priori* against any "mystical" explanation of human evolution. It provided them with a working hypothesis on the basis of which man was deprived of his "divinity." He was accepted as an animal species evolved over uncountable time. Thus he was to be treated as a biological being alone.

In philosophy as well as in psychology, the body-mind problem is perennial. Even today, it is being debated and experiments are being performed to know the real nature of mind and its relation with body. Is man a sum of mind and body? Is mind or consciousness a result of matter (body) being dynamic? Is there a parallelism between mind and body? Recently a symposium on "Control of Mind" was organized by the University of California Medical Centre in San Francisco. Among the participants were, Dr. Wilder Penfield, the distinguished neurologist; three famous psychopharmacologists; two psychologists; one theologian; and two creative writers.[2] Arthur Koestler was one of the participants in this symposium. Writing about it, he remarks, "An age is drawing to its close in the history of psychology: the age of the dehumanization of Man."[3] It is an interesting symposium. The main point to keep in

---

[1] DREVER, JAMES: *A Dictionary of Psychology* (Penguin, 1952).

[2] KOESTLER, ARTHUR: "A New Look at the Mind" in *The Hindustan Times Weekly*, Delhi, June 4th, 1961.

[3] *Ibid.*

view is that the "dehumanization of man" which gained impetus from Darwinism found an immense support in Freud and his theory of the subconscious. Psychiatry today follows Freud to the full. In other words, modern psychiatry has the Darwinian view of man and the Freudian view of mind.

Modern psychiatry is materialistic to the core. In its insistence on following the scientific and objective methods of study, modern psychiatry has ignored those principles and methods of mental cure that are subjective and intuitional, but it does follow Freud, whose theories and techniques are also not scientific in the strict sense of the term. This ambivalence in regard to the application of scientific method is one of the causes of the crisis in psychiatry. Studies scientifically made have revealed that psychiatry is unable to achieve what it purports to achieve. In other words, modern psychiatry does not provide cures for mental illnesses as significantly as it claims. Eysenck examined the claim of modern psychiatry to cure the mentally ill and found that there were only a few scientifically made studies, and that even their results were not very satisfactory.[4] In the course of his review of the effects of psychotherapy Eysenck observed that the accurate assessment of personality and personality changes was a crucial point. The universal practice is that the psychiatrist in charge of the case assesses the personality of his patient. This method is objectionable because it introduces the subjective element and it is not possible to have an objective idea of mental illness. The psychiatrist diagnoses mental illness from his own background and fits it into a theory of mental illness which is questionable. Thus Eysenck is of the opinion that "the psychiatrist's report of changes in the anxiety of his patient" must be ruled out. He questions the Freudian hypothesis of neuroticism and points out the fallacy inherent in it. Freudians generally believe that a certain type of pessimistic outlook is developed if early weaning takes place. The child whose weaning is late is found to be optimistic. There is satisfactory evidence that this is correct. But Eysenck urges that the question is how to distinguish neuroticism that is inherited from that which is environmental. Likewise there are other objections coming up as studies of abnormal behaviour are progressively made, with the result that enough doubt has been created in the minds of psychiatrists as regards the principles of mental treatment.

One of the purposes of psychiatric treatment is to make the individual normal. The normal person is aware of his social surroundings and

[4] EYSENCK, H. J.: *Uses and Abuses of Psychology* (Penguin, 1953).

has a proper understanding of social values, customs and the *mores* that ought to govern his social behaviour. The important point is that the basis of social behaviour is the social and moral values a person is able to achieve in his culture and tradition. There is practically no provision in modern psychiatry for rehabilitating a mental patient in terms of his value-structure. In other words, modern psychiatry is following a method of treatment that ignores the moral, spiritual and æsthetic bases of human personality. The crucial question facing modern psychiatry is how to reconcile the conflict between man as a biological being and man as possessed of an inner nature which is essentially value-oriented.

Recently there has been a new effort to study the place of religion in psychiatry. The work of pastoral psychologists has filled to some extent this gap between the biological being and his spiritual counterpart. The real problem is related to the mental patient's world-view, which has become distorted. How to bring about the required adjustment in the life of the patient and to correct his distorted world-view is the baffling problem.

The crisis in modern psychiatry is thus ultimately related to the crisis in the value-structure of the mental patient. This crisis can be resolved if modern psychiatry accepts such human values as keep human society integrated. The binding forces are the feelings of fellowship and brotherhood of man. Knowledge of the biological being alone is not enough. We need to know the divine nature of man which sustains him during periods of stresses and crises. It is not easy for a person to be aware of his divine nature by his unaided efforts. He needs an education capable of providing him with a world-view. The time has come for philosophers, psychologists, psychiatrists, sociologists, educators, etc., to sit round a table and discuss *the whole man*. It is gratifying to note that there is a movement in this direction. The California symposium referred to in the beginning of this article is a good example of this movement. The UNESCO Major Project on the Mutual Appreciation of Eastern and Western Cultural Values is also likely to throw new light on the value-structure of human personality which may be relevant for psychiatry.

SITA RAM JAYASWAL

FACTORIES ON THE MOON

[**Mr. R. M. Fox** is well known to our readers. We are glad of his firm remarks on the contemporary desire to spread the folly and bleakness of our ways through interplanetary space. Knowing more about factories than most people, Mr. Fox says some very seasonable words. One of the wisest Englishmen who ever lived mourned that sheep were eating up men. Our estate is even less gracious. We must learn what truly enriches nations.—ED.]

NOT LONG AGO an American observer struck the headlines with a prophecy that in ten years' time factories would be established on the moon. Whether this idea is feasible is less important than the state of mind that lies behind it. Unfortunately it is a mental attitude which commands wide-spread assent.

One might have thought that reaching the moon would have been welcomed for a possible extension of knowledge about the universe or that, assuming there is life on the moon, opportunities for extending knowledge or culture would be seized on. To think of the moon just as a factory site reveals a poverty-stricken outlook unworthy of the efforts made by pioneers in space.

We know that mechanization has now extended so far as to invade every department of life, but to regard the moon as something that can be geared to factory production indicates how far this disease has spread. The infinite wonder of the moon and the stars has narrowed to a possible extension of the factory system. I find this idea horrible to contemplate.

One reason for my horror is that I remember, as a young factory worker, coming out of the iron gate, looking up at the moon and the stars with a sense of inexpressible relief. They looked so calm and clear, such a marvellous contrast to the clamour, the hustle, the dirt and the struggle that marked industrialism. For me they always put the factory in its proper perspective as an insignificant part of the great adventure of life in the midst of the wonderful universe.

How far should we allow industrialism, with its mechanistic standards, to encroach on our lives? It has a practical place as an instrument, but this is often exceeded. We even find its marks on the modern approach to literature. I have seen, in American magazines, advertisements urging a course of faster reading, a page at a time, instead of a line, just like speeding-up in the workshop. The world's masterpieces are boiled down and, we are assured, nothing essential is being left out. Now, I do not want to read any faster. I want to proceed at my own

pace of reading, to savour every word and phrase and sentence. There is talk of machines to teach children, in place of human teachers; so the influence and value of personality goes.

We see mechanization applied to the treatment of animals. In the production of broiler fowl, hens are kept standing on wires all their wretched lives and never allowed to move, to run, to scratch and peck at the earth, as nature intended. This system has been extended to calves and to cattle. They are kept in dark sheds, fed on food deficient in certain vital substances they need, so as to produce white delicate flesh. They are treated as machines and, if animals are treated in this way, human beings, too, will get much the same treatment. The mechanistic attitude was behind all the atrocities of the Nazi system.

Once we analyze the situation we see how mechanization, without moral or human sanction, has led society astray. In Britain, recently, thousands of gallons of surplus milk — for which no profitable market could be found — were poured into disused mines, though everyone knew the milk was needed in the underdeveloped countries or even nearer home. This was typical of the waste of natural wealth, judged simply on a ledger basis of profit and loss; for no one troubled to consider the human loss involved.

In Ireland, which has come comparatively late into the industrial arena, there are current examples of the mechanistic approach. Within the past few weeks, the largest entertainment centre in Dublin, the Theatre Royal, which accommodated 3,500 people, has been closed down, along with a cinema, a restaurant — an entire block — that is to be demolished to make room for a huge square structure of office buildings, allowing, it is said "eight feet for a typist, 12 for an office manager, 16 for a director and 20 for a managing director." Note the scale of values which reads like a grim joke: the typist gets two feet more than a grave.

The Theatre Royal was a long-established home of variety, of music, dancing, song and talent, built up over generations. This organization of talent has been dispersed and broken up as the buildings will be. It represents a loss of human and artistic assets. The Royal was used as a concert hall where world celebrities came and no similar hall is available. Artists are scattered, the public deprived of their services and hundreds of staff men plunged into unemployment. While this is happening the Government is granting huge subsidies to rebuild the Abbey Theatre and the Cork Opera House.

The same mechanistic process may be seen worked out in the railways crux in Ireland, as in Britain. To avoid financial loss, large stretches

of the railways are being closed down with deplorable effects on trade and on the healthy life of small towns which are being made stagnant. In Britain, where the increasing road traffic chokes the main roads and threatens paralysis, more traffic is being flung on to these roads. In Ireland, where there is no full employment, such a step sends more people to the emigrant ships. Instead of the Government stepping in and saying that railways are a national asset and must be maintained, a narrow, mechanistic, balance-sheet rule is applied, with loss of life and business activity to the nation. Of course all loss on the railways could be avoided if they were shut down completely.

In the pre-War years, before Ireland fully accepted modern industrial standards, there was a decision to establish four or five industrial alcohol plants, run by the Government, to use surplus potatoes for producing industrial alcohol. The chief aim was to use potatoes from the "black scab" area, where the export of potatoes was forbidden. At once a clamour was raised on the ground that the spirit produced in Ireland cost far more than imported petrol. The Government decreed that a fixed proportion of home-produced spirit must be used in every gallon of petrol sold in the country.

There was much grumbling about any standard being accepted other than the purely mechanistic one of profit and loss. G. W. Russell (Æ) advanced the unorthodox view that even when certain industries had to run at a loss it might be beneficial to maintain them. Variety of occupation, he urged, was good for a country, culturally and intellectually. It was not to a country's good for all the people in a given area to be working on the land, in mines or in any other single occupation. Now, with the establishment of the European Common Market, it would seem that greater uniformity is to be imposed on all the countries taking part. Each one will have to compete strictly on the lines that their natural resources make most profitable. Government subsidies or benefits to undertakings which cannot pass the mechanistic test will be ruled out.

To cut down opportunities of employment by closing down railways, by newspaper take-overs, the demolishing of popular entertainment centres, and so on, is certainly not the way to increase human happiness. It is not really helpful to toss aside talent and experience, to throw people on State relief. We must begin to bring moral and human judgment into play. Will changes make for greater happiness, better homes, more satisfaction and less anguish of mind? When Governments apply these standards they will not be thinking of factories on the moon.

R. M. Fox

THE NATIONAL MUSEUM

NEW DELHI

[**Dr. Grace McCann Morley** is Director of the National Museum, New Delhi. She received a special award (1962) from the Watumull Foundation for her contribution "to better understanding, especially between India and the U.S." Her article conveys exact knowledge and a warm sense of the exchanges between nations which so adorn cultured life.—Ed.]

International interests are inseparable from museums; for, even if their collections are predominantly national as is at present the case of the National Museum, New Delhi, the scholarship on which they draw and which they serve is international. Even the National Museum here in New Delhi can now illustrate the extension of India beyond its borders in some of its sections. It can be foreseen that, like the other great museums in the capitals of the world, it will contain in the future at least some examples of other important traditions of art — as framework and for comparison with its own heritage, if for no other purpose. For it is not easy to judge in isolation any art, to appreciate its full power, originality and importance as an expression of the creative human spirit, nor is it ever completely practical to think of art in terms of national frontiers. In the case of India, especially, with its long tradition and its position, not only as a crossroads of cultures in Asia, but also a meeting place of East and West, the international implications of its arts of every period are impossible to overlook.

The National Museum, New Delhi, is, interestingly enough, the direct result of international enterprise in art; for it was founded in 1949 after the loans to the exhibition of Indian art shown in London in 1947-48 returned to India. The attention and admiration that great exhibition evoked abroad confirmed the Indian leaders of the newly independent country in the conviction that it was necessary to show, in their own capital for all to see, a cross-section of the products of the creative spirit of the Indian people at different places and at different times through the long history and exceptionally ancient continuous tradition of the country. For over a decade the National Museum was housed in the Darbar Hall of the Rashtrapati Bhavan. It inaugurated the first unit of its new building on Janpath, south of Rajpath, only in December 1960.

The collections of the National Museum span the history of man in India from the first traces of his stone tools, dating from perhaps 160,000

or more years ago, to the mid-nineteenth century. They include collections of exceptional importance like those of the Harappan (Indus Valley) civilization (about 2,500 to 1,500 B.C.) and of the Central Asian Antiquities (first to tenth century A.D.), made by Sir Aurel Stein, as well as a great number of individual masterpieces that stand out memorably from among even the groups of high quality of the same school and date to which they belong. Stone sculptures and terra-cottas trace the tradition of sculpture in India from the beginning of historical times (Asoka and the Mauryan period, third century B.C.) to the thirteenth and fourteenth centuries A.D. Bronzes review it from the early Chola (tenth century A.D.) in the South and Nalanda (eighth to tenth centuries A.D.) in the North to the eighteenth century. Paintings and illustrated manuscripts continue unrolling the record of India's creative vitality, from Pala palm-leaves of the twelfth century A.D. and examples of Western painting (about fourteenth century). They record religious themes, hunting and court scenes and even daily rural life; they reflect the interests and preoccupations of people in various places at various times, in religion, weather, music and romance. Decorative arts in wide variety, including textiles and jewellery, mostly from the eighteenth century, reflect another aspect of Indian skill and life, while coins record both art and history. Finally, the persistence of ancient customs and costumes, even into the present, is revealed by the Anthropology Department's rotating exhibitions of regional and tribal dress and articles of daily use, like metal, pottery and wooden utensils.

Not a few of the fine pieces shown in the various sections illustrate or refer to India's influence on or contacts with peoples of other lands. To mention a few:

Seals from Mohen-jo-daro like those exhibited in the Harappan Gallery found their way to Northern Syria, in such ancient sites as Ur, Susa, Lagash, presumably by international trade. The Gandharan stucco heads, schist sculptures and architectural fragments and jewellery from Taxila (second century A.D.) clearly reveal contact with late Greco-Roman conventions of form and portraiture. The Kushana Bodhisattva, in speckled red sandstone from Mathura, in style recalls Kanishka's portrait in the Mathura Museum, which shows so well clear evidence of the influence of Central Asian dress. From the South, early mediæval styles, so well represented in the National Museum, spread their influence far and wide through South-east Asia and, along with religion, inspired the people of Burma, Thailand, Cambodia and Malaya from about the sixth to the eleventh century.

The Pala bronzes from Nalanda, in their late phases, transmitted their tradition of form and decorative treatment to the bronzes of Nepal, and examples of both in the National Museum illustrate this influence.

The Central Asian Collection reflects along the caravan routes of the silk trade, from the first and second century A.D., the meeting of Indian influence and traditions with those of China in the Far East and those of the West and Near East, as well as a heritage of late Greco-Roman sculptural elements. In the later centuries the influence of Buddhism in this area provides a dominant theme for paintings and emphasizes again India's importance as a source of religions and of symbols, of iconography and of graphic form, however these may eventually have been transformed by local taste, techniques and conceptions of beauty and art.

India was always hospitable to ideas and fine products from elsewhere. It is amusing to find Moghul miniatures inspired by Italian religious prints. Later Indian artists learned quickly the tastes of Europeans and produced subjects of popular life, studies of flowers and costumes to please this new market. Soon too they took to European techniques and adapted them to Indian themes. The Moghuls imported the jade and celadon that they esteemed so much from China. Glass of fine quality was produced in India, but it was also imported. Textiles from India are reported to have been exported as early as classical times and were sold in the far distant markets of Rome. Muslins so fine and transparent as to resemble mist are said to have been sold in Mediterranean cities in ancient times. Kashmir shawls, of which the National Museum has a fine collection, were cherished items of wear for European ladies of fashion in the early nineteenth century. In the eighteenth century other weavings, of every type, calicos and other dyed cloth, as well as embroideries, were exported to European markets, even to the far distant North American colonies. Some textiles were designed in Europe, executed in India and re-exported specifically for the European trade.

So India has always held an outstanding place in the quality and variety of the things that it made, always enriching its heritage of arts and handicrafts from many sources and renewing it from period to period, and in general taking an important part in international trade. In the National Museum's collections the influencing of other peoples and the inspiration found in other peoples' arts can be illustrated, along with the amount, range and importance of India's varied products during its long history.

GRACE MCCANN MORLEY

NEW BOOKS AND OLD

A GREAT ARGUMENT*

THE GREAT, THE FUNDAMENTAL, ARGUMENT is between those who hold the religious and the materialistic views of the universe. In the past, in the great days of Chesterton, Belloc, Shaw and Wells, it was fully and fearlessly debated, but today there seems to be a regrettable tendency to sheer away from it. Writers seem either to be fearful of declaring their position or to suppose that there is no more to be said on the subject. All the more credit then to Viscount Samuel and Professor Dingle for the way they have explored this greatest of all issues in a full and frank discussion of profound interest and value.

Both accept the premise that a common basis of understanding between philosophy, science and religion is vital to the future of the human race and the object of their debate is to explore ways in which this might be achieved. Samuel speaks for religion and philosophy, Dingle for science and the amount of common ground they discover is in itself encouraging. Both agree upon the difficulties involved. Both condemn modern philosophers for that obsession with linguistics which has caused them to abandon their traditional role at a time when they could play so important a part in bringing the men of science and religion together.

Professor Dingle is no apologist but a fearless critic of current scientific orthodoxy, and in view of the power they now wield it is frightening to learn from him how far the greatest scientific intellects of our time have been led astray by building their theories upon mathematical formulæ and not, like their predecessors, upon direct observations. The narrowest of religious dogmas appears liberal — and far less dangerous — when compared to the tyranny of mathematical formulæ which can persuade men of high intellect to believe such absurdities as the notion that so long as a man was confined to a spaceship circling the earth he could not grow a day older. This must be so because the formula requires it and the voice of common sense becomes a heresy falling on deaf ears. This section will be the more interesting to those who have read Arthur Koestler's perceptive study of the history of scientific thought, *The Sleepwalkers*, which reveals how easily the rational can become irrational.

The point of divergence between the two debaters is an absolutely fundamental one. Samuel distinguishes between "the universe as it is in itself" and the universe as it is "for us," whereas Dingle holds the Cartesian view and can accept only the second. For him the universe only exists because he observes it and he cannot accept the concept of any existence outside the realm of his own experience. It surprised this reviewer to discover towards the end of the book that Professor Dingle is a Quaker; for it is difficult to understand how he can reconcile a view so fundamentally materialistic with any form of religious belief however tenuous and undogmatic. To those who hold the religious view it seems logical to regard

---

* *Threefold Cord: Philosophy, Science, Religion.* A Discussion between Viscount SAMUEL and Professor HERBERT DINGLE. (George Allen and Unwin, Ltd., London. 280 pp. 1961. 25*s*.)

the universe as an objective creation[1] of which man, despite his unique powers, is but a part. Once this is accepted the existence of a creator must be accepted also. Unless a man believes that he and his world are the creation of a power greater than himself he cannot possess that humility which is the basis of wisdom nor can he accept any moral sanctions, since these can otherwise have no sure basis, being subject only to temporal expediency.

Obviously Professor Dingle earnestly desires a union between philosophy, science and religion, but it is difficult to see how this so desirable change can possibly come about so long as the egocentric view which he professes continues to dominate the Western world.

It is a tribute to this book that it should lead so readily to fundamental speculations of this kind and it can be recommended unreservedly to all who are concerned about the great problems of our time.

L. T. C. Rolt

Several reviews now follow which show from various points of view how strongly the *Buddha Dhamma* is stirring the thought of people today. Both in the West and in the East translations of old texts and new reflections continue to appear. Many are responding to the "come-and-see" doctrine in this period when any possible faith must first commend itself to the individual's own understanding.—Ed.]

The Heart of Buddhist Meditation: A Handbook of Mental Training Based on the Buddha's Way of Mindfulness. With an Anthology of Relevant Texts translated from the Pali and Sanskrit. By Nyanaponika Thera. (Rider and Company, London. 223 pp. 1962. 25*s*.)

The subtitle given to this book is: "A Handbook of Mental Training, based on Buddha's Way of Mindfulness." The work is divided into three sections, the first section explaining, in simple terms, the basic principles of Buddhist meditation. This explanation is followed by a commentary on the *Maha-Satipaṭṭhāna Sutta*, the Greater Discourse on the Foundation of Mindfulness. Finally there comes an anthology of texts on Right Mindfulness, taken from Pali and Sanskrit sources.

The Buddha taught in his Doctrine of the Mind that three things were necessary. First, to *know* the mind. It is the nearest thing to us, yet we are woefully ignorant of its nature, and of its contents. Second we have to *shape* our minds. They appear to be unwieldy and obstinate but, with practice, they can be bent to our wills. Thirdly we have to *free* our minds. At present they are in bondage, but by following the Buddha's instructions, we are able to free them.

The author rightly starts with a discussion of Mindfulness; for this is a word which is often misunderstood. Mindfulness starts with the training of the attention; for without gaining mastery over the attention we are unable to do anything. We must be aware of what is happening in our minds and we must be able to gain some control over their movements. From knowledge of what is happening in our minds we

---

[1] Our reviewer draws attention to a deep-seated human intuition. But "creation" by a "creator" is not the only form in which it has been expressed. "Emanation" is another way of regarding the relation of conditioned existences to the Self-existent; and to us it seems to lead to a more philosophical treatment of the Transcendent and the Immanent Deity and of the nature of the Self in man. But we agree fully that "a power greater than himself" (as he ordinarily understands himself) is a necessary metaphysical basis for intelligible and firmly-rooted ethics.—Ed.

must pass to what is known as Right Mindfulness or Right Attention.

> It is called "right" because it . . . is the basis as well as part and parcel of Right Understanding; because it teaches us to do the right thing in the right way, and because it serves the right purpose pointed out by the Buddha: the Extinction of Suffering.

Mindfulness is on the road to the attainment of a higher level of Consciousness or Awareness. If humanity is to evolve any further it is along this road that it will have to travel. This being so, the attainment of mindfulness is of importance not only to Buddhists. It is of importance to the whole of humanity. Nyanaponika Thera's book is greatly to be welcomed, for it is a very clear exposition of an all-important subject.

KENNETH WALKER

Buddhism. Edited by RICHARD A. GARD. (Great Religions of Modern Man. Prentice-Hall International, London. 256 pp. 1961. 25*s*.)

Written by a scholar, this concise textbook will easily appeal to students of comparative religion as a reliable introduction to Buddhism as such, and to various sects of it throughout Asia. It refers the student to a valuable number of books representing the several schools of Theravāda, Mahāyāna, "Pure Land" of Amitābha, and Zen. It happily avoids any suggestion of propaganda directed at nominal "Christians" who may, like the Athenians in Paul's day, be concerned with something new; a fault found in many books in English with some public appeal.

It presents the different schools of monkish "about it and about" quite impartially, as indeed a textbook should do. Its account of Buddhist monasticism is informative if not exactly attractive to the Western mind, which, if interested in *Yogas* at all, prefers some form of *Karma Yoga*.

The Sangha of recluses, withdrawn from the world, claims most of the book, with the "laity" being more considered in the last forty pages. But the number of pages is not everything, and Chapter Six is (to a layman) the most interesting, particularly an account of "Buddhist Lay Groups and Activities" (pp. 226-42). May the Welfare Activities mentioned increase and multiply, and when they are merged into Official Government Action — inevitable in some cases — may the Compassionate Influence of all the Bodhisattvas be evident.

The excellent list of books referred to (from T. W. Rhys Davids and Mrs. Rhys Davids *via* the Suzukis, etc., up to Edward Conze in 1960) not only is of great service for those who would like to make a deeper study but shows the reliability of this volume in particular. The "Parting" on p. 243 is very fine.

E. V. HAYES

Buddhism for Today. By M. O'C. WALSHE. (George Allen and Unwin, Ltd., London. 143 pp. 1962. 16*s*.)

"One man's search for truth" has led the writer of this book into Buddhism, and he tells of his conversion in simple, unaffected prose, outlining what he takes Buddhism to mean. All accounts of such a Pilgrim's Progress, no matter to what, must be of interest, the more if the account is brightly written, with a spice of humour, as this book can claim to be.

It is not easy to present Buddhism to the West save as an account of an Eastern religion still living in Asia, having grown there naturally (though heretically) as Protestant Christianity

has grown out of Catholicism in the West. The ethical teaching of Buddhism is clearly that of the *Yoga Sutras* and other Indian works on mysticism and spiritual unfolding; the Buddha himself in his lifetime being an inspiring example of a Yogi.

The doctrinal differences may be much later than Buddha's own day. Here is Rebirth without an Ego, and Karma without the same man reaping what he has sown, save within the limits of one lifetime. Here is Life seen as "Suffering"; immortality in any personal sense, as a mere illusion, and not exactly an encouraging one. We are asked to say: "I am *not* an Ego"; we should perhaps say (later on): "I am not the Ego I thought I was." The Ego unravels every entanglement — but not itself. We still have the Five Precepts and the Eightfold Noble Path: "that is all ye know or need to know." In that observing there is Truth and Beauty.

E. V. HAYES

Buddhism and Peace. By K. N. JAYATILLEKE. (32 pp. 1962); *Purification of Character: Purification of View.* By BHIKKHU VIMALO and C. B. DHARMASENA. (53 pp. 1962); *The Lamp of the Law.* Translated by SOMA THERA and PIYADASSI THERA. (29 pp. 1961); *Buddhism and the Age of Science.* By U CHAN HTOON. (68 pp. 1961); *Buddhist Ideals of Government.* By GUNASEELA VITANAGE (24 pp.) (All Published by Buddhist Publication Society, Kandy, Ceylon.); *World Revolution through Buddhist Meditation.* By SARUKKALI. (Dr. F. Abesuriya, Galle, Ceylon. 73 pp. 1961. 75 cents)

Buddhism and Peace was originally given as a talk at All Souls College, Oxford University, when the International Fellowship of Reconciliation held a Seminar on the theme of "Religion and Peace, with special reference to the Concepts of Truth, Justice, Freedom and Love." The lecturer has offered much food for thought and has tried to illustrate what he means when saying that, in Buddhism, spiritual truths were on par with scientific truths. The Appendix offers a collection of useful quotations on the subject of peace and Compassion, including Asoka's Rock Edict No. XIII, which informs us how the Emperor attempted to found a State on Buddhist principles.

World Revolution through Buddhist Meditation gives the reader a collection of short essays on the Doctrine with comments from sages and psychologists. All basic points of the *Dhamma* are brought out including information on Meditation or Mind-Training and the method which is prescribed in Burma today.

In *Purification of Character: Purification of View* the two well-known authors have offered comprehensive information on personal inner development for those who want to follow the *Buddha Dhamma*, stage by stage.

The Lamp of the Law gives in translation selected excerpts from an unique Sinhala treatise on the *Dhamma. Dharmapradīpikā,* which may be translated as Lamp of the Law, is a sort of commentary, written toward the end of the twelfth century, on the *Mahabodhivamsa,* the "Chronicle of the Tree of Enlightenment." Here is the *Dhamma* in its beautiful simplicity.

Buddhism and the Age of Science contains two learned addresses delivered by the Judge of the Supreme Court of the Union of Burma when he represented Buddhism at two religious conferences in the United States in August 1958.

Buddhist Ideals of Government, an excellent little Bodhi Leaf, gives us the ideals of democratic forms of Government in ancient India, which were

referred to by a former Viceroy of India, the Marquess of Zetland, in his Introduction to the book "Legacy of India."

SISTER VAJIRA

Hinduism. By K. M. SEN. (Penguin Books, Harmondsworth, England. 160 pp. 1961. 3*s.* 6*d.*)

This book is a notable contribution to cultural literature. It looks so simple that after a careful perusal we are astonished at the amount of wisdom packed into it. Within so small a compass a most authentic, comprehensive and impartial account has been given of an at-least-three-thousand-year-old and glorious civilization. Not a single aspect of our composite culture has been neglected and the sense of proportion shown in assessing the values of the numerous movements — social, religious, moral and spiritual — is almost unique. Indeed, this book is a triumph of historical skill and deserves to be held up as a model to all others labouring in the same field.

However, one or two suggestions are offered which are felt to be necessary for the improvement of this work.

The reference to Jabali is certainly misleading if his address to Rama is taken out of context. It must be followed by the next few speeches to do justice to the speaker. The selected passage gives vehement and unrestrained expression to undiluted and sordid materialism. This is followed by Rama's just but equally vehement rebuke of Jabali. Then the latter recants his philosophy and explains that when he spoke so his desire was to see if somehow or other Rama could be persuaded to return to his kingdom and make his people happy. Finally, Vasishtha speaks out in defence of Jabali's apology for seeming materialism. Rama accepts their explanations, sticks to his resolve, presents his *pādukās* to Bharata and sends them all back contented and happy.

The Scriptures are a treasure-house of passages of power and of beauty; and therefore any selection of a few — alas, how very few they are in this book — is bound to be somewhat unsatisfactory. All those selected by the brilliant author are worthy of selection. But we may point out that besides them, he could and should, even within the limits of this book, have found a place for at least a few of those marvellous hymns which are being daily chanted by countless Hindus all over the country during the worship of their household gods. These passages present the truest picture of our living culture; they are the breath of our life.

In the *Krishna Yajus Samhitā* we have two whole *praśnas* of mantras used in the worship of Īśwara — *Rudrābhiṣeka.* They describe the appearance of the Lord, both beautiful and awful, and the manifestation of that Lord in all objects in the universe, living and non-living, reminding us of Krishna's recounting of His *Vibhūtis* in the *Gītā.* Next, in the *Upanishads* (*Taittirīya*), there is the dialogue between Bhrigu and his father, Varuna, on the nature of Brahman. This must have a place among the selections. Lastly, we refer to a few sublime hymns used in the worship of the Sun god — *Sūryanamaskāra.* There is the hymn in the *Āraṇyaka* beginning with "*Yosau tapannudeti . . .*" which brings out the beneficent power of the sun in terms of matchless beauty; and, on the same god, in the *Taittirīya*, we have the equally superb passage "*Ādityovā . . . maṇḍalaḥ.*"

The language of the book is simple, chaste and correct throughout. One very slight error is on p. 35: In the sentence commencing with "Bernier," the interrogative construction ". . . how

could they . . ." is improperly used in a subordinate clause reporting a question. Another error is on p. 111: "have" in line 6 should be "has."

D. M. SUBRAHMANYAM

Judaism. Edited by ARTHUR HERTZBERG. (Great Religions of Modern Man. Prentice-Hall International, London. George Braziller, Inc., New York. 256 pp. 1961. 25*s.*)

This is the sixth and last volume in the series "Great Religions of Modern Man," published under the general editorship of Dr. R. A. Gard. The purpose of these publications is to provide an introduction to the spiritual contents and significance of Buddhism, Catholicism, Protestantism, Hinduism, Islam and Judaism. These religions are here allowed to speak for themselves through their respective literatures; and the task of the editor is limited to selecting the relevant texts and presenting short interpretations of them.

Even so, the editor's task can be both an important and a difficult one, and the reader is not necessarily guarded against distortions in this way. The editor should be at once intimately acquainted with his subject, and sympathetic towards it; and the texts should be chosen in such a way that the reader, who is presumably more often than not an outsider, should receive an impression of the coherence, meaning and spirit of the religion concerned.

The traditions of Judaism are bulky and varied, often hairsplitting and obscure, and at times unattractive, or even repulsive. The book under review possesses none of those qualities: it is short and well set out, and it is informative and easy to read; Rabbi Hertzberg has, through these pages, managed to present to the reader a sympathetic image of Judaism which cannot fail to impress the interested reader favourably. The material is arranged conceptually, *i.e.*, it is grouped according to certain fundamental ideas, such as the Covenant, God, the Law, the Festivals, the Holy Land, the doctrine of Man and Prayer, and extracts are given from the Bible and from Jewish writings down through the ages. The quotations from the writings of liberal-minded modern Jews constitute a particularly attractive feature about this book.

P. WERNBERG-MOLLER

Some Problems in Jaina Psychology. By T. D. KALGHATGI. (Karnatak University, Dharwar. 187 pp. 1961. Rs. 6.00)

This is the second volume in the Research Series of the Karnatak University under the scheme of publications of Approved Research Works — Doctorate Theses (Humanities). This treatise is an attempt to interpret the problems of Jaina psychology in terms of Western thought. It tries to point out some possible parallels between the approach to psychological problems of ancient Indian philosophers including the Jainas and that of Western thinkers.

This treatise is analytic and interpretative. It is mainly devoted to the study of Self, the Soul, and its characteristics, manifestations, psychic aspects, and to its ultimate realization — the attaining of *Moksha* or Liberation from the bonds of *Karma,* which is the supreme goal of Jainism, to be attained only after long and arduous struggle.

The book deals also with the empirical aspects of the Jaina theory of mind. The analysis of sense organs and sense qualities is given in detail. In addition to sense perception, other sources of empirical knowledge are also described. The theory of supernormal experience

or perception, *i.e.*, omniscience, is noted as a feature of Jaina psychology, and such perception is rightly mentioned as the final step of self-development.

The Bibliography and Index at the end of the treatise enhance its value. The book is learned, well written and well presented.

S. K. JHAVERI

Japasūtram. By SWAMI PRATYAGATMANANDA. (Ganesh and Company, Private, Ltd., Madras. iv+79 pp. 1961. Rs. 4.00)

This brochure is intended to be a "peep" into the many "side galleries of the show" to be provided by the larger work of the author bearing the same name but written in Sanskrit and Bengali. In five chapters it deals with the "sound inherent in every object of the world, sentient or insentient." Since the author himself is aware that his book cannot "promise to offer much easily understandable matter" (p. 2), he adds to it two contributions from two co-workers familiar with his work. These come in as Introduction and Appendix and are intended to be explanatory of the terse text.

Discussion of the metaphysics of sound has not escaped the attention of our ancient linguisticians. The doctrine of the unmanifest Sound (*sphoṭavāda*) is associated with the name of an old grammarian, Sphoṭāyana. And the celebrated grammarian-philosopher, Bhartṛhari, propounded in his monumental *Vākyapadīya* the doctrine of *Śabda-Brahman*, anticipating by centuries the now famous Idealistic Monism of Śaṅkara. The present work combines with these doctrines some of the esoteric doctrines of the *Mantra-Śāstra* and should be of great interest to students of Indian Mysticism. Its rich content should perhaps be examined by our modern physicists and phoneticians also.

H. G. NARAHARI

The Gospel, the Gospels and the Evangelists. By ERNEST G. LOOSLEY. (George Allen and Unwin, Ltd., London. 104 pp. 1962. 13*s.* 6d.)

The difficulty about such a book as this is that it is written with such artless sincerity that criticism seems out of place. Sufficient to say that few independent Biblical scholars today would be so certain about the origin and authorship of the Gospels as Mr. Loosley.

The book is intended partly as a help to teachers and others, presumably to be used on a certain level of teaching. The old problem arises: How can one be simple about such a complex subject as the authorship and compilation of the Gospels without distorting the truth?

Mr. Loosley's general approach may be summed up by the assertion on p. 14 that "Well-nigh two thousand years ago, God solved the problem of breaking through the bounds of the physical and material universe." He solved it, of course, through the person of Jesus of Nazareth.

From such an assertion almost anything can follow, and the wonder is that the author can keep within comparatively reasonable bounds of historical presentation.

E. G. LEE

THE INDIAN INSTITUTE OF WORLD CULTURE

[We are glad to print below the Founder's Day Address given by **Professor N. A. Nikam**, Vice-Chancellor, Mysore University, at The Indian Institute of World Culture, Basavangudi, Bangalore, on August 21st, 1962.—Ed.]

PHILOSOPHY AND CULTURE

I am grateful to you, Madame Sophia Wadia, for having conferred this honour on me, of being invited to deliver the Founder's Day Address of the Indian Institute of World Culture. This Institution was founded by a man of vision and universal culture, the late Shri B. P. Wadia, who looked and lived like a Seer. The Institute is now kept going from strength to strength by his gracious wife, whose charm of person reminds us of the qualities of auspiciousness that Hindu culture has personified in the deities it worships, Lakshmi and Saraswati.

It is not only an honour to deliver the Founder's Day Address of this Institute, but, let me say, it is for me also a joy, as of being in celestial company, to be amidst the enlightened audience that sits in this Hall from whose courteous attention the speaker who addresses them derives his inspiration. Here, the speaker who is before you discovers that there is at least one moment of his existence which he can snatch from the cold-war weariness of the office of a Vice-Chancellor; here he feels the delight of his existence, which he cannot do there. The uphill task of a Vice-Chancellor, nowadays, in our country, may be compared to the successive attempts at ascent made by mountaineers to scale the heights of the Himalayas to reach Mount Everest. Nearly all of them have had to return leaving their task unaccomplished, *owing to bad weather at the top*. In this sense, a Vice-Chancellor is a mountaineer!

But the heroic attempt made to scale the Himalayas and the will-never-to-give-up in accomplishing difficult things are something superhuman in all situations; for, the effort that is made for its own sake and the cheerful endurance, in scaling mountain heights as in accomplishing other difficult things — like founding this Institute — gives man perfection and immortality. This is the allotted work of those people whom Toynbee calls the "creative minority," who build up institutions, like this one, and give an impetus to the onward movement of culture.

The culture which a people brings into existence is great, not because of its successes and the memories that a people have of their forgotten triumphs, but because of the Himalayan attempts they have made, and even the honest failures of which they come to be aware, in the realization of their hopes. We are all aware, most poignantly, of our failure to establish world peace in spite of the phenomenal achievements of a scientific civilization and culture. Therefore, in studying a culture we must not only look at the departed memories of a past tradition, but at the hopes which the culture or civilization raises in the breast of man. "Hope, assuredly, is greater than Memory" (*Āśā vāva smarād-bhūyasi*) says the *Chāndogya* (vii.14.1) and says in continuation: "When kindled by hope, memory learns the sacred hymns, performs sacrifices, desires sons and cattle, desires this world and the other." We have there-

fore to ask: What are the hopes of a culture? What does it desire? Does it desire this world and the other, or is it so weak as to desire only one of the two?

I want merely to ask in this short Founder's Day Address, without any discussion, three questions: Is there a culture without a philosophy and what is a philosophy like, if it is to live as part of a culture? What is the place of myth or mythology in a culture? How does a culture view time, or what is its philosophy of history?

Every culture has, and must have, some philosophy; but a living philosophy may degenerate into the sophistication of logistics, as is happening to contemporary philosophy all over the world. In reality, philosophy is personal communication, a "dialogue" between two minds, between Krishna and Arjuna, between Buddha and his disciples, between Socrates and his friends, and so on. The *Gītā* is *Śrī Kṛṣṇārjuna Saṁvāda.*

Philosophy, I said, is a dialogue between two minds. Really and truly, philosophy is a dialogue with one's own mind, and with one's own self; but I distinguish between the soliloquy of a tragic hero, which arises out of conflict, and the inner dialogue of a philosopher, which arises out of dialectic, and makes progress on the path of realization. Dialectic and Tragedy are not identical. When philosophy becomes a dialogue with one's own self, then, philosophy is *Silence* — a silence which is not physical dumbness of speech but the inner silence of an awakening, such as that of the Seers and the Prophets — a silence of the mind, which cannot be defined either as internal consciousness or as external consciousness: *Na antaḥ prajña, na bahiḥ prajña.*

A culture produces men of diverse abilities, but what is a culture worth if it does not produce a man of silence?

Philosophy is a flame of the human mind; in ancient literature it is compared to the ever-living Fire; and the flame shoots up as a question. The question which arises thus embodies a vision, and all this is the nature of philosophy. For example, here is a question that is asked: "By knowing what, Sir, is all this known"? *Kasminnu bhagavo vijñāte sarvamidam vijñātam bhavati?* This question implies an awareness in the mind of the pupil who asks this question that there is a fundamental principle or reality, which is not yet known to him, although he appears to know all that is known. "What is justice?" asked Socrates, and said that we should light a lamp during the day, to seek where it is. "How is knowledge possible?" asked Kant, and to discover this he analysed the faculties of Sense and Reason in man.

The simplest of all philosophical questions is: "Who am I?" Is the "I" the mind that says, "I think," or the sense of speech, or the several senses which say: "I speak," "I hear," "I see," etc.? The *Kena Upaniṣad* asks: "By whom willed and directed does the mind light on its objects? By whom commanded does life the first, move? At whose will do (people) utter this speech? And what god is it that prompts the eye and the ear?"

Keneṣitam patati preṣitam manaḥ
Kena prāṇaḥ prathamaḥ praiti yuktaḥ;
Keneṣitām vācamimām vadanti
Cakṣuḥ śrotram ka u devo yunakti?

I said that philosophy is a flame in the human mind and shoots up as a question. There is a philosophy therefore in asking a question but there is also a philosophy in not answering questions: philosophy exists between these two limits.

In the nineteenth book of the *Abhidharma-Koṣa,* four classes of questions are described: (1) Questions which can be answered directly, with a Yes or No:

e.g., Do all living beings die? Yes, they must all die. (2) Questions which can be answered only with reservation: Will all beings be reborn? The answer is, yes and no: those who have not yet overcome their passion will be reborn; those who have destroyed them will not be reborn. (3) Questions which need a counter-question: *e.g.*, Is a man strong or weak? In relation to whom? is the counter-question. (4) Questions which cannot be answered: These are the famous fourteen questions which the Buddha refused to answer:—

1-4: Is the world constant — or not — or both — or neither?

5-8: Is the world limited in time — or not — or both — or neither?

8-11: Does the Tathāgata exist after death — or not — or both — or neither?

13-14: Are life and body identical — or not?

Plato said that a philosopher is a spectator of all time and existence. Too much emphasis on the word "spectator" has brought a little contempt on philosophy and the philosopher, with the result that philosophy is pronounced to be proverbially useless to the world and the world useless to the philosopher. But as the *Chāndogya* said: when kindled by hope, we desire this world and the other. If so, is there not in philosophy some hope for man: for this world and the other? Of what use is philosophy in the "other" world if it is useless here? Cannot philosophy win this world? The answers to these questions may be found in the vitality of a culture.

If you are a seeker of Truth you will ask questions, as I said, but the Truth you seek must be discovered in you in the way you live your life and so, the answer to the questions you ask arise or vanish in accordance with the way you choose to live. In the *Praśna Upaniṣad*,

> Sukesha, son of Bharadvaja, Satya-kama, son of Sibi, Gargya, grandson of Surya, Kausalya, son of Asvala, Bhargava of the Vidharba country, Kabandhi, son of Katya, these (pupils) devoted to Brahman, intent on Brahman, seeking the highest Brahman, approached the revered Pippalada with the intent of asking him questions about Brahman. To them the seer said: Live with me a year, with austerity, chastity and faith. Then ask questions according to your desire, and if we know, we shall indeed tell you.

Have we lost this tradition? No, not yet; and I hope we shall never; we ought to be glad therefore that it was continued on the banks of the Sabarmati by a band of disciples who lived with austerity, chastity and faith, with Mahatma Gandhi and shared his experiments in Truth and Non-violence.

I now ask the second question: What is the place of mythology or myth in a culture?

There is probably no culture without its mythology or myths. What part a myth plays in a culture, and why or how it arises in the cultural history of a people, are engaging questions. There are three or four factors which give rise to mythologies or myths. First: Man lives and is aware that he lives in two dimensions, the temporal and the eternal, the sensuous and the non-sensuous, the visible and the invisible. In primitive cultures which have no deep philosophic insights, Art bridges partially the gulf between the sensuous and the non-sensuous; whereas, in materialistic cultures which dogmatically reject religious revelation and are governed by atheistic ideologies, the feeling for the transcendent, the beyond, the mysterious, far from being absent, is awakened through art and music as in primitive cultures; but in a completed culture, philosophy and religion co-exist and express in their diverse ways the same mystery and the joy of right existence. The living mythologies of some of the ancient cultures, like

that of Hinduism, bridge the gulf between the sensuous and the non-sensuous, between life here and the life hereafter, through the use of the transcendent imagination, and they have created beautiful and incredible myths, which bring the Eternal and the Beyond face to face with us in a challenging dialogue bweteen the human person and Death itself. The story of *Sāvitri*, the subject of an epic by Sri Aurobindo, is an example, and the other is the *Kaṭha Upaniṣad*.

The second reason why or manner in which a myth comes into being in a culture is this. In the Seventh Book of *The Republic*, Plato refers to two sorts of "blindness" or "bewilderments" of the eye, which arise in two different ways, *viz.*, the blindness when one comes out of darkness into light, and that when one goes from light into darkness. Plato says:—

> . . . Any one who has common sense will remember that the bewilderments of the eye are of two kinds, and arise from two causes, either from coming out of the light or from going to the light.

What is true of the bodily eye, he says, is true of the mind's eye. The implication of Plato's observation is that the awakening of the human mind to the contemplation of the highest reality has to be a steady but a gradual process, and the mind's eye must be trained to accustom itself to the intensity of the light when the man of spiritual aspiration is coming out of the dark chamber of his own mind. Myth and allegory perform this function of the gradual awakening of the Soul of Man, through his senses and imagination, to the contemplation of the reality which is the goal of his intellectual being.

There is a third reason why a myth comes into being in a culture. Although our experience of time is successive and is divisible into the Past, the Present and the Future, the transcendental imagination of the same human mind plays with them and, through its power, puts the future into the past, and thereby creates the delightful illusion that what is yet to be realized in the spiritual history of man has been already attained in some remote past: so that, by the example of what has once happened, or appears to have happened, man might again make the effort to repeat it in the present. Or mythology bridges Heaven and Earth and makes us see that what happens on the earth was conceived and has its plans in Heaven, so that the beginnings of events on the earth are not on the earth. The mythical story of the destruction of Mahishasura by the Devi, Chamundeshwari, represents the ultimate triumph of good over evil and the conquest that is certain of the demoniac or *āsuric* forces. Now, this is yet to happen; this is a conquest which man has yet to make, but the myth translates the Idea into an historical reality and thereby gives man hope and courage in his struggles with them. The beginnings of history and the prophetic realization of the future destiny of man appear to be both contained in the beginninglessness of mythologies.

It is part of human nature that it loves fiction better than truth. Although man is in search of truth, his native blindness and the so-called rational scepticism of his mind is such that he will doubt the truth even when he sees it. Mythologies therefore present truth through fiction and awaken the mind, surreptitiously, by alluring it not with truth but with fiction. After all, education is entering into the beliefs of man; if truth cannot enter, fiction does and, if well used, it may open the door to the truth. The mythologies of ancient cultures had their origin in a certain understanding of the human mind, and they taught us how to *spend* our time and our leisure instead of wasting it, as modern fiction does.

Let me now ask whether there is no place for the myth in our contemporary scientific civilization. What sort of a myth shall we create in our age, when there will be either *one* world or *no* world at all? Socrates, faced with the problem of the unity of the State, asks why we should not devise one of those falsehoods in the hour of need, "just one royal lie" and an "audacious fiction," as he says, which he proposes to communicate, first to the Rulers, then to the soldiers and lastly to the people. The "royal lie" and "audacious fiction" which he wishes to communicate is: that all are to be regarded "as children of the earth" and as their "own brothers" and that the Past was an unreality. Let us invent this myth, this piece of audacious fiction, this royal lie, in the dire hour of need of the world and save the world from any more wars, and give the United Nations a foundation in the minds and beliefs of men which it has not. It is with the minds of men that ancient mythologies were concerned, and it is in the minds of men that the defences of peace ought to be built, since it is in the minds of men that wars begin.

I shall not take more of your time and become laborious in analysing the the third component of culture, the sense of history or the sensitiveness to the reality of Time that a people or a culture has. Every culture or people has had its Heroes, from whom date eras. When peoples have to abandon, owing to the tragedies of history, their land and their traditions, and move out into the open spaces of undiscovered territories, their sense of history is not lost but their history will consist in what they do for themselves in the present by which they build up their future. The arrow of Time as well as of history points to the future in their existence. History is not for them "Memory" but "Hope," and Hope is greater than Memory, as I said, quoting the *Chāndogya*.

Although Indian culture dates itself from an undated historical or mythical past and calls itself *sanātana dharma*, its perspective is not regressive. According to the spirit of Indian culture, man makes history when he saves himself by himself and does not destroy himself: *Uddharet ātmanā ātmānam, na atmānam avasādayet*. In spite of histories, man has yet to make history.

The historian Arnold Toynbee says that in the study of history we should avoid committing the A-Pathetic Fallacy, *i.e.*, we should not interpret human individuals in terms of mechanical categories, dominated as our thinking is by the categories of the physical sciences. On the other hand, ancient cultures appeared to commit the opposite but pleasing Pathetic Fallacy of treating inanimate things as animate, treating Nature as alive, and identified, for instance, the Sun with life — *adityo ha vai prāṇaḥ*: "The Sun, indeed, is life." I believe in the Pathetic Fallacy; and so may I conclude my Founder's Day Address by quoting the verses addressed to the Sun in the *Praśna Upaniṣad*?

Viśva-rūpam, hariṇam, jāta-vedasam,
Parāyaṇam, jyotirekam tapantam,
Sahasra-raśmiḥ śatadhā vartamānaḥ,
Prāṇaḥ prajānām udayati eṣa sūryaḥ.

([He] who has all forms, the golden one, the all-knowing, the goal (of all), the sole light, the giver of heat, possessing a thousand rays, existing in a hundred forms — thus rises the sun, the life of all creation.)

May the Golden Sun of a new world culture dawn in the East, on the horizon of the Indian Institute of World Culture, and spread to all the quarters of the earth and illumine the minds of men!

N. A. NIKAM

LEAVES FROM A PARIS DIARY

[**Shri Baldoon Dhingra** made an excursion out of Paris to Chartres and to the near-by village of Aillers, where stands a house Marcel Proust wrote in. He gives us some reflections on Proust and on the *roman nouveau*.—Ed.]

Stella Mead, the perennial child, a rare thing always, was happily with us again, this time, among other things, to see Chartres and to visit in Aillers, fifteen kilometres away, a house where Proust lived and wrote about Aunt Léonie.

We were wondering how to set about getting there when Agnes Beriot, a charming young sociologist friend, said she would take us all — Stella, Kamala and me — in her car. So we prepared a picnic lunch and set off, on as radiant a morning as September ever knew, in a car that purred with delight, on the autoroute which unrolled itself before us like a silken ribbon.

As we went along, Agnes told us about the many times she had made walking pilgrimages during Easter, together with other young people, to the accompaniment of hymns and religious music. Yes, Chartres, like Lourdes, draws its faithful to it.

But Chartres, according to some the most beautiful Cathedral in France, should be seen when it is floodlit or else, as we have always found, the interior is sombre and a good deal of the exquisite, jewel-like tracery and sculpture is missed. Yet, now that the monuments have been freshly cared for, as we walked around in the shimmering white of this mediæval church we felt a deep sense of peace. We gazed many times at our favourite stained-glass windows before setting off, reluctantly, to see this Proustian house.

The village of Aillers is, like so many French villages, neat and compact with its winding paths, and everyone knew where this house was. The door was closed but Stella could see the village church whose spires provoked the novelist to set down so much on paper. We talked about Proust, of course, and all he meant to us, and who Aunt Léonie was. We referred to Proustian critics — Maurois, Ploure and others.

When one thinks of Aunt Léonie one recalls, almost at once, Marcel's invading flood of memories. In one historic passage the flavour of a *madeleine* dipped in tea gives him the sensation of being with his Aunt Léonie, saying good-morning on Sunday, before setting off for mass. From the narrow confines of this impression the village of Combray emerges like the genie in the Arabian Nights from the bottle. The ghost of an old belfry sounds the hours above a chequer-board of roofs. The postman passes down the street. There is a curious barometer in the window of the optician's shop. Pious old women move on on their way to church. Tongues wag. The Curé pays a call on Aunt Léonie, who never leaves her bed.

One thinks of Paris — the Paris of 1900 — which becomes for Marcel a prison of solitude and despair foreshadowed by the bedroom of his dying and sequestered Aunt Léonie. Many exhalations of life bring pleasure to the dreamer and give nourishment to the lover's melancholy. The call to happiness sounds only for Albertine and not for her lover, whose lamentable craving for delight leads to the police station. The seduction of young girls is not smiled upon. It seems that in this prison-house against the walls of which beats the happy jollity of the living, only one window lets in the light — the pianola with the score of *Tristan* on its music-stand. The sole way of escape from love and life is by converting these things into orchestral harmonies and word-

patterns. This was Proust's method. Swann and Aunt Léonie foreshadow as well as shape the narrator's life. They fix permanently in his temperament his misgiving which the passage of time might perhaps have otherwise effaced. The little Marcel grows to manhood between them, as between two bad angels.

Swann had played the part of a mentor discreetly following at a young man's heels: but Aunty Léonie, the sick old aunt, is a bad fairy who, tardily but brutally, lights the path of a destiny which she has not directed, but over which she broods like some malign divinity. In her case, what we listen to is not a subtle counterpoint, but modulations which transform a theme and retrospectively load it with an unexpected significance.

Once, long ago, Aunt Léonie had taken to her bed. Nothing now interests her, it seems, but the recovery of her health. But the sickness is in permanent residence within her, and intercepts and turns to its advantage every precaution taken to subdue it. Rest, medicines, serve only to confirm its power, and if, on the contrary, she decides to ignore its presence, it becomes immediately apparent that the poison has infiltrated into every corner of her being, and is in complete control. She can go on living only by entering into an alliance with the agent of destruction and bowing to its will. Aunt Léonie's illness is not mere accident, a passage towards ultimate cure or death, but a permanent condition, a deterioration of the patient's tissues, nerves and vision. And so it comes about that the narrator has before his eyes the living evidence of what, much later, he will himself become when, asthmatic and in love, himself the victim and himself the executioner, he will simultaneously make vain efforts to fight against his obsessions and yet find a queer delight in his failure to overcome them. For love, no less than illness, is a nervous predisposition, or, one might almost say, since Léonie is the narrator's Aunt, a hereditary taint.

It is worth noting that Swann and Aunt Léonie, imprisoned in the bubble of her own warped and private universe, are two characters whom, later, Charlus will combine into one, filling the drawing room of fashion with the echoes of his vanity, and, at the same time, suffering in secret from an intolerable sense of solitude.

I always think of Aunt Léonie as a true masochist, and in a way Proustian love proceeds from an intellectual masochism. What the narrator wants is not to cure himself but to give himself an excuse for suffering. This is so true that he soon comes to look upon sickness as more important than its ending. Perversely he accepts it, and acceptance brings a curious pleasure. He gives the name "love" to what is love's frustration, and draws from it, for want of anything better, the satisfaction of knowing that he is still in love. His reaction is that of a man with an injured leg who moves it about in the hope that the pain will turn out to have vanished, but finds that repeated movement is a way of, to some extent, numbing the pain, and is also productive of the paradoxical comfort of proving that it is still there.

This leads one to think of Proust's work today. What is it all about? A treatment against death? "Dying was nothing new," Proust said somewhere, "for I had, since my childhood, died many times." That is just it. Death became, for Proust, a sort of poisoning. No one can accustom himself to death without becoming detached from existence. Proust might have said, paraphrasing Christ, that he who would save his life shall lose it, but that he who loses it for art's sake shall save it. Yet today, neglected though he undoubtedly is, Proust is still there.

The *roman nouveau* (new novel), as

it is called, has for protagonists this pentagon: Alain Robbe-Grillet, Nathalie Sarraute, Michel Butor, Saint-Simon and Claude Mauriac. All may be said to have sprung from Proust, Joyce and Kafka, so these people themselves declare, and there is also to be found some influence of Virginia Woolf. These five are trying to do in space what Proust did with time. In a way, according to some, these five form the "*Ecole du Regard*" and the "*Ecole du Refus*," even "anti-novelists." Some books, like *Une Voie pour le Roman futur* and *L'ere du Soupcon*, explain the method of these writers.

The new attitudes mean that such talented experimentalists in the traditional novel as Pierre Bouille (author of *The Bridge on the River Kwai*), Françoise Mallet-Joris, Roger Vailland can no longer claim the same highbrow recognition.

The odd thing is this — and two practitioners I know so well, Marta Mosquera and Clarisse Francillon — that all are hazy about the unifying and controlling principles of their art. As Robbe-Grillet (whose film *L'année dernière en Marienbad* is a highly controversial though important film) said, speaking of the "new novel," its mark is "the complete rejection of *profondeur* or depth of meaning in objects." How can one live in space and not in time? Butor and Grillet have concern for objects which neglect time. If the authors could live in timelessness, or their characters could, we might have a new kind of mysticism, but as it is all these new attempts are to conquer the overriding influences of time. Butor's novel, *La Modification*, is an important landmark in this direction.

BALDOON DHINGRA

I DO NOT THINK it is stretching a point too far to say that the work of Joyce and Proust, the poetry of Eliot and Rilke, is an attempt to present the material of human and supernatural affairs in the form of poetic continuum. . . . In Proust and Joyce you see something like a slow-motion camera at work. Their books do not proceed along a straight line, but in a circular manner, coiling and uncoiling upon themselves, embedded in the stagnant flux and reflux of a medium which is always changing yet always the same. . . . If you change our ideas about time you cannot but help change our ideas of death also. It is one of the paradoxes of the new space-time that, if time is really spread out in this way, *we can just as easily situate death in the present as in the future.*

— LAWRENCE DURRELL

ENDS AND SAYINGS

"————————*ends of verse*
And sayings of philosophers."
HUDIBRAS

October 8th, 1962, was Dassera, a day long regarded in India as auspicious for the initiation of children in their first lessons and for the beginning of any great effort. It was also the birth anniversary of the late Shri B. P. Wadia. It was a fitting date for the inauguration of the Vohu Mano Children's Library, a free public library for children and young people, at Theosophy Hall, Bombay 1, by Smt. Vijayalakshmi Pandit.

The Vohu Mano Children's Library is significantly named; for Vohu Mano is an ancient Avesta term meaning "the Superior Mind," "the Higher Mind." It is by a linguistic transformation from this term that is derived the name "Bomanji," which the late Shri Wadia bore.

In a speech of welcome, Shrimati Sophia Wadia explained the name and gave some information about the Library. She thanked Theosophy Company (India), for having provided the room and made available from its Educational Fund the initial equipment of the Library, and the many friends who had helped with time or gifts of books. She thanked especially Shri D. N. Marshall of the Bombay University Library and Miss Dorothy Clark of the U.S.I.S. Library, for expert advice; and also the advisers who had helped to select the books in Gujarati, Marathi, Hindi and Urdu.

The Library begins with over a thousand books in English, over a hundred in each of the Indian languages mentioned above, and room for much expansion.

Shrimati Vijayalakshmi Pandit spoke warmly of the value we must give to all those things which will help young children to grow up into really mature men and women. And she placed especially high among these the means of learning to consider and think for oneself — a direct communication with good things of the mind. She gave the Library her blessing and a promise of active help in declaring it open.

The audience then passed through and inspected the pleasant room and the books of the Library. And thus a long-cherished intention of service has taken actual shape.

There are occasions when evidence seems to accumulate for the existence of a common source of subjective influence. The impulse is given, so to say, and people rush, apparently independently, to do the same thing at the same time; authors write on the same subject, scientists make discoveries, inventors produce creations, ignorant of other people's similar and simultaneous activities. At the present time the germ-idea of starting a publication seems to have touched many minds in one sweeping wave. Coming this autumn in Great Britain is *Minerva*, an international quarterly sponsored by the Committee on Science of Freedom, set up by the Congress for Cultural Freedom. With distinguished names, like C. P. Snow, Oppenheimer, Zuckerman and Edward Shils (the Editor) in its advisory board, it will make its field in "the social, administrative and political problems of science and scholarship." September saw the appearance of *Scene*, a new entertainment magazine — promising if, as yet, somewhat "strident." Timothy Beaumont, the priest-publisher, is starting

another religious periodical, *Outlook*, to keep people informed about new movements in the Anglican Church. He is also planning *Insight*, a news monthly, for January 1963. *Controversy* is a new quarterly run by the Independent Labour Party.

Another publication, *Axle*, whose three editors are recently down from Oxford, Cambridge and Edinburgh Universities, will cover literature and the arts. There has been a current vogue for satirical attack on "establishment" institutions, a vogue catered for and created by such things as the theatrical revues, *Beyond the Fringe* and *Establishment*, and the new periodical *Private Eye*. The cliquishness of this cult is now in turn being attacked by *Axle*. Other articles promised in the first few issues will survey various psychological states induced by mescalin, the symbolism of the latest teenage "uniform" ((blue denim and black leather), psychoanalysis and its trimmings, and so on. Among smaller publications, Cambridge University Buddhist Society is planning a termly journal *Kalpa*, beginning October. In its thirty to sixty pages "it aims to give expression to a modern approach to Buddhism and to provide translations of the Buddhist scriptures."

The big national press is running up against cut-throat competition — circulation, advertising, finance — and the threat of wide-spread elimination of the means of communication for different viewpoints. Recent past decades have seen the demise of so many "little journals." But now new technical advances in printing and reproduction processes have made things easier for the smaller publication. The inexpensive colour process (new in Britain) for smaller runs looks like bringing about a revival of the provincial press, the Banbury and Swindon newspapers sponsored by Woodrow Wyatt, M.P., being pioneers. The stencil process, now attractive and clear-cut, photo-copying, and other techniques make comparatively small circulations an economic proposition.

The earlier "Elizabethan age" of the sixteenth and seventeenth centuries produced, on the foundation of the technical advances of that day, a flowering of literature, and a golden age of pure scientific discovery.

What will the spirit of the present age produce?

The special number of the *Times Literary Supplement*, "A Language in Common," dealing with the scope and influence of the English tongue, has been followed, six weeks later, by another, "Europe Looks Outward" (September 21st, 1962). The survey begins with France, within whose zone of influence come the dark writers of French Africa, Madagascar, the West Indies, the south Mediterranean countries, and also, at a further remove, French-speaking Canada. Despite the cult of "négritude" the use of the French tongue is more centripetal, more metropolitanized than English has been, just as the French colonial tradition has been one of assimilation rather than independence. In Canada, the clinging to the French tradition is due largely to a fear of loss of individuality by amalgamation with the English-speaking majority.

In Latin America, despite the use of the Spanish and Portuguese languages, the cultural impact of Spain and Portugal since independence is not strong. The nationalist literatures of the South American countries, influenced by French and British cultures, as also by the United States, have developed along their own lines, though too little has been translated to build up world reputations. Another article surveys Israel, where "approximately two thirds of the population has been living in the

country less than fifteen years," and where, consequently, literature is in a state of flux — nostalgia for the old cultures, pioneering attempts at a Hebrew literature, mainly coloured by German, Russian and English, with a tendency towards an adolescent-type pessimism.

The advances made by Australian literature from its hitherto isolated, even chauvinistic, position are noted — advances not only to the European tradition, but also towards its geographical neighbours, the Far Eastern civilizations. The degrees to which European literature has been assimilated in the U.S.A., Japan and China, respectively, are also considered in three further articles.

Neither German nor Italian literature is dealt with, nor is that of Russia and the countries within its orbit. Nevertheless, it is to be noted that over twenty German-language publishers have thought it worth while to advertise in the issue (as against ten French and eight Italian), while books in all three languages are among those dealt with in some seventy review articles, many of them covering two or three books. Altogether these special issues are an amazing sixpennyworth of value. As broad surveys they clarify the pattern of culture, not only for those readers who "cannot see the wood for the trees" but also for those who do not even know what trees there might be.

THE POPULAR NOTION of Hell is morally revolting and intellectually incredible because it is conceived of in terms of human criminal law, as a torture imposed upon the sinner against his will by an all-powerful God. Charles Williams succeeds, where even Dante, I think, fails, in showing us that nobody is ever *sent* to Hell; he, or she, insists on going there. If, as Christians believe, God is love, then, in one sense, He is not omnipotent, for He cannot compel His creatures to accept His Love without ceasing to be Himself. The Wrath of God is not *His* wrath but the way in which those feel His Love who refuse it, and the right of refusal is a privilege which not even their Creator can take from them.

—W. H. AUDEN